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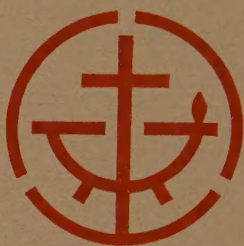


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History of the
church of st. giles
northampton.

R. W. Serjeantson, m.a.



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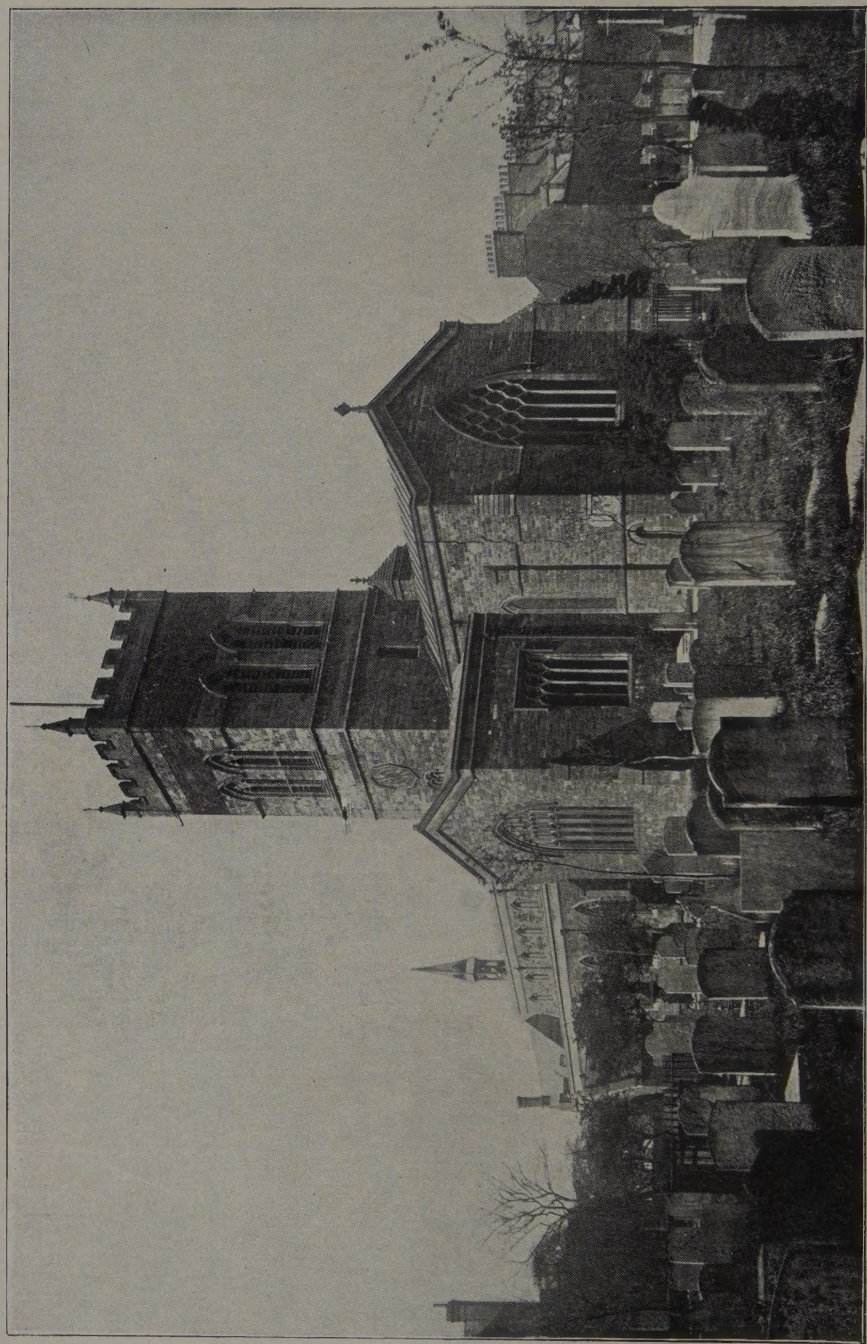
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A HISTORY OF THE
CHURCH OF ST. GILES,
NORTHAMPTON.

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A HISTORY
OF THE
CHURCH OF ST. GILES
NORTHAMPTON.

BY

THE REV. R. M. SERJEANTSON, M.A., F.S.A.

Author of

"A History of the Church of All Saints, Northampton,"

"A History of the Church of St. Peter, Northampton,"

"The Six Houses of Friars in Northampton,"

"The Serjeantsons of Hanlith,"

"Delapre Abbey,"

"The Castle of Northampton," etc.,

and Editor of

"The Victoria History of the County of Northampton."

ILLUSTRATIONS BY MESSRS. THOMAS GARRATT,
THOMAS SHEPARD AND R. SERJEANTSON.

Northampton:

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PREFACE.

IN collecting information for a history of the Church of All Saints, Northampton, some twelve years ago, various references to the adjacent parish Church of St. Giles', came to light and were duly noted. These have been worked out and expanded during the last five years, and are now printed in a separate volume.

If the perusal of the following pages leads any of the parishioners of St. Giles' to take a deeper interest in their fine old parish church, the writer's object will have been attained.

The book is divided into twenty chapters, the contents of which may be thus summarised.

Chapter I. contains an account of the patron saint (St. Giles), and gives the probable date of the foundation of the church. In Chapter II., the mention of an anchoress at St. Giles', leads to a short account of anchorites in general.

Chapter III. shews the close connection which existed throughout the Middle Ages, between St. Giles' and the governing body of the town; and similar instances of the use of parish churches in other towns for municipal purposes are recorded.

Chapter IV. contains a number of extracts from Pre-Reformation Wills, which furnish a great deal of information with regard to the various altars, lights, images, etc. in the church during Mediæval days.

Chapter V. deals with the Gilds of St. Giles', which played so important a part in church life in early times.

Chapter VI. shews the deplorable state of decay into which the church had been allowed to fall at the close of the sixteenth century, culminating in the downfall of the great central tower in 1613.

The next two Chapters deal respectively with the Patrons of the living; and the Vicars. No pains have been spared to make the list of incumbents as complete and accurate as possible, and a careful search through the episcopal and other records at Lincoln, Peterborough, Lambeth, the Public Record Office, and the British Museum, has resulted in the addition (between 1239 and 1640) of the names of no fewer than eleven Vicars hitherto unrecorded.

Chapter IX. is from the pen of Mr. A. Hamilton Thompson, F.S.A., and gives a full and exhaustive account of the architectural history of the church.

The next Chapter touches upon the Mediæval Heraldry of the church, and contains an account of a large number of heraldic shields, which were sketched by Wm. Belcher in 1614. The originals have long since disappeared, but Belcher's note book is still preserved in the Bodleian Library, and from it drawings of all the more important coats have been made for this work, by Mr. Thomas Shepard, of the Dublin College of Heralds.

Chapter XI. deals with the Monuments; Chapter XII. with the Church Fittings; and Chapter XIII. with the Clerks and Sextons. After this follows a Chapter on the Parish Registers. Perhaps the most interesting entry is the record of the burial of Robert Browne, the founder of the Congregationalists or Independents.

As his influence on the religious history of this country has been very considerable, a short sketch of Browne's life is given in this Chapter. With the solitary exception of Mr. Ives Cater (whose researches on this subject are well known), nearly all previous writers have given a strangely inaccurate account of Browne's later life. Even Mr. Cater was unable to unravel the story of his last few years, but a further investigation of the Episcopal and Archidiaconal records at Peterborough, has cleared up the whole subject, and the complete story of Robert Browne's life is, we believe, printed here for the first time.

The next three Chapters are taken up with an account of the Church Plate; the Churchwardens' Accounts; and the Bells. Chapter XVIII. deals with the interesting Gobion Family, who held all the lands round St. Giles', from the twelfth to the sixteenth century. Chapter XIX. is occupied with the Whalley and Watkin families, who were patrons or Vicars of St. Giles' from 1653 till quite recent times.

The compilation of the Whalley pedigree has involved an immense expenditure of time and trouble, and no pains have been spared to make it accurate. The same may be said of the numerous other pedigrees which form rather a feature of this volume.

The last Chapter contains an account of a number of interesting Mediæval Charters or Deeds, still preserved in the church chest of St. Giles'. Two of these are printed *verbatim*, and of the rest full abstracts are given.

The writer takes this opportunity of expressing his deep

indebtedness to the Rev. Dr. Cox, F.S.A. (well known to all as a first-rate authority on matters antiquarian), for much kindly help and advice; and to Mr. A. Hamilton Thompson for his exhaustive Chapter on the Architectural history of St. Giles', and for assistance in elucidating some of the more puzzling points in the Charters printed in Chapter XX.

The architectural sketches were kindly drawn by Mr. Thomas Garratt, and those of a heraldic nature by Mr. Thomas Shepard, of the Herald's College, Dublin. Others again are from the pen of Mr. Ronald Serjeantson, of Brora, Sutherlandshire. The photographs here reproduced are by Messrs. Cooper & Son, Northampton, Mr. Donald Macbeth, of the British Museum; Mrs. Nicholls, and Mr. Hinson of Stamford; and the Rev. H. Bedford Pim.

Much valuable help has been received from Mr. James Young, the Rev. G. H. Mullins, and Mr. L. Withington; and, with regard to pedigrees, from the Rev. H. Isham Longden, whose knowledge of the Northamptonshire families and Northamptonshire Registers is unrivalled. Thanks are also due to Mr. Stewart Beattie, Mr. A. Adcock, Messrs. Law & Harris and (the late) Mr. Richard Birdsall, for the loan of interesting papers; and to Messrs. Methuen & Co., Mr. W. B. Shoosmith, and to the Committee of the Alcuin Club for permission to reproduce various pictures. In unravelling the tangled story of the life of Robert Browne, much assistance has been given by the Rev. E. A. Irons, and the Rev. F. Ives Cater. Thanks are here gratefully accorded to the ever courteous officials of the Public Record Office, British Museum, and Somerset House; to Mr. T. George, the indefatigable custodian of the Northampton Museum and Free Library; to the Vicars and Churchwardens of St. Giles', for free access to their muni-ments; to the Registrars of Lincoln, Peterborough, and Lambeth; to the Town Clerk of Northampton and his officials; and to Messrs. Groves and Woodford of the Northampton Probate Office.

Last, but by no means least, the writer expresses his gratitude to Mr. G. C. Wells and the Misses Birdsall for kindly reading through the proof-sheets.

ST. PETER'S RECTORY,
NORTHAMPTON.

December 7th, 1911.



ST. GILES, THE ABBOT, AND THE FOUNDATION OF ST. GILES', NORTHAMPTON.

OF the four mediæval churches of Northampton, which still remain to us, St. Giles' is perhaps at first sight the least interesting. It cannot now boast such striking architectural features as St. Peter's, or St. Sepulchre's; nor has it so thrilling a history as the church of All Saints. And yet St. Giles' has a special interest of its own, for, until the reign of Henry VII., the municipal life of the town largely centred round it. In the spacious nave of the church of St. Giles, the Town Assemblies were always held; and here, too, or in the churchyard adjoining, the Mayors, Bailiffs, and other Town Officers, were annually elected.

From an architectural point of view the church is also interesting. The Norman, Early English, Decorated and Perpendicular styles are all well represented, and a considerable amount of work was done in the reign of James I., as is proved by two tablets in the nave.

Before, however, attempting to describe the building, or to give an account of its history, it will be well perhaps to say a word or two on the subject of its patron saint.

St. Giles (who is commemorated in our calendar on September 1st), was the patron saint of cripples and beggars. His story is a strangely perplexing one, and it seems not unlikely that it combines legends relating to two distinct men—one living in the sixth and the other in the eighth century.

Both stories agree in describing him as a native of Greece, and there is no doubt that he spent the later years of his life as a hermit or recluse in Southern France, in a desolate spot near the mouth of the Rhone, on which the present town of "St. Gilles," now stands.

According to one set of writers, St. Giles died on September 1st, 547; while others, of equal authority, place his death on September 1st, 714.

He is generally known in history as "St. Giles the Abbot," but it is as a recluse, dwelling far from the haunts of man, that he became so famous.

His retreat was not far from Arles, and it was in this way that he became acquainted with Cæsarius, Bishop of Arles, who according to one account was so impressed by his sanctity, that he made him, much against his will, abbot of a monastery in the neighbourhood. In support of this theory, it is an undoubted fact that when Cæsarius sent delegates to the Pope, to complain of the rival church of Vienne, in the year 514, one of his representatives was an abbot of the name of Aegidius or Giles.*

Against this, however, there is a legend which connects the saint with Charles Martel, who lived two centuries later! But whichever date we assign to him, the main facts of his life are the same.

"It is as a holy hermit living in the deep retirement of some forest glade, beside the Rhone, that he has won his extraordinary celebrity."

It is curious, therefore, that he should be known alike in history and legend, as "St. Giles the abbot." We might with much more reason have expected to find him designated "St. Giles the hermit."

* Aegidius is the ordinary Latin form of Giles.

It is true that for a time, he appears to have ruled over a community of monks, but his craving for solitude was too strong to be resisted, and he soon laid aside the responsibilities of office, and retired once more to the forest.

The story of St. Giles and the hind is well known in every country.

In all versions of the legend we have the same picture of "the royal hunting party following the wounded hind to its place of shelter, and seeing it seek refuge by the side of the revered hermit, with a confidence which showed the good understanding existing between the dumb creature and its protector. The sight moved the king. He inquired into the recluse's mode of life; learned with wondering admiration how he sustained life upon the woodland herbs and the milk furnished him by his four-footed friend; learned also for what purpose he denied himself all natural pleasures, and gave orders that henceforth he should be left unmolested in his forest solitude."*

The *Acts of St. Giles* tell us that he suffered from an accidental lameness, but declined as a matter of principle, to be treated for his complaint. This story lingered on for centuries, in the popular imagination, and caused him to be considered the patron saint of cripples, and (with less reason) of beggars also.

When at last the aged hermit died, his desert cell became his grave, and the spot soon became celebrated far and wide as a place of pilgrimage. For the better protection of the relics of the saint, a monastery was established on the spot, which soon grew into a powerful abbey.

Beneath its shadow a town gradually grew up, which was destined to play an important place in mediæval history. It is still called "St. Gilles," and thus serves to keep alive the memory of its patron saint.

In England, nearly 150 churches are dedicated to St. Giles; and in several instances (of which our own church of St. Giles, Northampton, is one), they are expressly dedicated to "St. Giles the abbot."

* Miss Arnold Foster's *Studies in Church Dedications*. II., p. 48.

St. Giles' popularity appears to have been greatest in the eleventh and twelfth centuries, and it is probably to this period that we must refer most of the churches dedicated to his honour.

Of these, the best known are doubtless the famous cathedral of Edinburgh, and "St. Giles' in the Fields," London ; but we find our saint commemorated also in Oxford, Cambridge, Shrewsbury, Northampton, Durham, Hereford, Norwich, Reading, Colchester, and other important mediæval towns.

The great majority, however, of the churches dedicated to St. Giles, are in the country, and we can well imagine that the hermit saint would be much more at home at "St. Giles' on the Heath," (Devon), or "St. Giles' in the Wood" (Devon), than in such populous centres as St. Giles', Cripplegate, or St. Giles', Edinburgh.*

The Foundation of the Church.

The earliest definite reference to the church of St. Giles, occurs in the cartulary of St. Andrew, Northampton.

It is a record of the confirmation, by Henry I., of the church of St. Giles to the Priory of St. Andrew. The charter is undated, but the names of the witnesses prove it to be of about the year 1120.†

It reads as follows :—

"Henry, King of England, to Robert‡ Bishop of Lincoln, David, the Earl, and all his barons and faithful subjects, greeting. Know all that I have given and granted to the monks of La Charité, serving God in the church of St. Andrew, Northampton, the church of St. Giles in the same town, together with four acres of my demesne, for the safety of the souls of my father and mother, and for the souls of my ancestors." The wit-

* For a full and interesting account of St. Giles, see Miss Arnold Foster's "*Studies in Church Dedications*." (1899) ii., 46-51.

† Cartulary of St. Andrew (Cotton MS., Vesp. E. XVII.), f. 17 dorse (new numbering).

‡ Robert Bloet, was Bishop of Lincoln, 1093-1123.



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LEADEN BULLA OF POPE ALEXANDER III. FOUND IN ST. GILES' CHURCHYARD.



Photo by

nesses were Robert,* Bishop of Chester, Hervey, Bishop of Ely (1109-1133), Ranulph, the Chancellor (1108-1124), Geoffrey de Clinton, Ralph Basset, and Hugh de Leicester.

At the close of the previous century, Earl Simon de St. Liz, had granted all the churches in Northampton to the Priory, and the King had confirmed the grant. The church of St. Giles appears to have been built after that date, and it was specially confirmed to the Monastery, in the early years of the 12th century.

This date accords very well with the fragments of Norman work still remaining in St. Giles', and we may therefore fairly assume that the church was built during the first twenty years of the twelfth century.

It was again confirmed to the Priory, by Richard, Archbishop of Canterbury (1171-1184); and later still by St. Hugh, Bishop of Lincoln† (1186-1200). Among the witnesses to this last confirmation were Walkelin, Abbot of St. James (1180-1205), and Robert Grosseteste, afterwards Bishop of Lincoln.

Nothing else is known with regard to the church during the first century of its existence; but a leaden Papal Bulla of Alexander III. (1159-1181) found some thirty years ago in St. Giles' churchyard‡ was probably attached to a document relating to the church. On one side of this Bulla the heads of the apostles St. Peter and St. Paul are represented; on the reverse side are the words "Alexander P.P. III."

"A bull (*bull*) was a technical term for a formal and official apostolic rescript, or document, signed and issued by the Pope, to which is affixed, either a seal of wax or of lead (*bull*). . . . The name was originally given to the seal appended to the Papal edicts or briefs, but was afterwards applied to the edict itself. The bull contained a decree or command concerning some affair of justice or grace. If the

* There were two Bishops of Chester named Robert about this time. Robert de Limesey, 1086-1121; and Robert Peche, 1121-1129.

† Cartulary of St. Andrew. f. 289.

‡ The Bulla is now in the Northampton Museum.

former, the seal was hung by a hempen cord ; if the latter, by a silken thread.”*

In the 13th century, considerable additions were made to the Church of St. Giles, traces of which still remain in the beautiful lancet windows in the chancel. It was, doubtless, in connection with these operations that the following benefaction was made in 1246 :—

“ The sheriff is ordered to cause the two oaks, which the King gave to Beatrice de Kokenho, to be carried to the church of St. Giles, in Northampton, as the gift of the said Beatrice.”†

* Lee's *Glossary of Liturgical Terms* (1877) p. 16. Another *bull* of this Pope was found at Badby in 1880. One issued by Urban III. (1185–87) was discovered on the site of Northampton Castle in 1882 ; another of Innocent IV. (1241–1254) was found near Peterborough ; one of Boniface VIII. (1294–1303) at Fotheringhay ; and one of Innocent VI. (1352–1362) in Kettering Churchyard. See *Northants. Notes and Queries* (1890–91) p. 72. Ibid. Vol. 2 (New Series) p. 68–9.

† Liberate Rolls, 31 Henry III. M. 3.



Chapter ii

ANCHORESSES.

Eva, anchoress in the church of St. Giles.

IN the 13th century the church of St. Giles became the home of an anchoress, or female recluse, who took up her abode in a cell, closely adjoining the church, and evidently obtained a considerable repute for sanctity. So much so that one Walter Britrich, of Easton Neston, a contemporary of Edward I., granted certain lands in Easton Neston to the Monastery of Canons Ashby, to provide a pittance (*pietancia*) year by year, for each of the Canons on the anniversary of her death, thus insuring that at Canons Ashby at any rate, her name and fame should be long remembered.

Among the Additional Charters in the British Museum is a deed recording this transaction.

“Know all that I, Walter Britrich, of Attenestone, have granted, and by this present charter confirmed, to God, and the church of St. Mary de Esseby, and the canons serving God there, a certain messuage and lands in Atte Neston to provide a pittance for the canons of the same house on the

anniversary of Eva, formerly an anchoress in the church of St. Giles, in Northampton. (*die anniversarii Eve quondam Anacorite ecclesie Beati Egidii, Norhamton*)."

The deed is witnessed by Gilbert de Gretturpe and others.*

In the middle ages, there appear to have been a considerable number of male and female recluses up and down the country, far more than is generally realised.

References to recluses in the wills of pious folk prove this conclusively. To take a single instance, Henry, Lord Scrope of Masham, in his will dated 23rd June, 1415, leaves special bequests to Anchorites or Anchoresses at Westminster; Beverley; St. Mary's, York; St. Nicholas, Gloucester; Stafford; Kurkebiske; Wath; Peesholme, near York; Hampole; Newcastle; Kenby Ferry; Wigton; Castre; Thorganby; Leek; Gainsburgh; Kneesall, near Southwell; Stamford; Dertford; and Shrewsbury; and also 6/8 to any other anchorite or anchoress, that could be found within three months of his decease.

Lord Scrope, by no means exhausts the list, for it is well known that in Norwich there was a regular succession of recluses of both sexes, in anchorages or ankerhouses attached to the churches of St. Julian, St. Etheldred, St. Edward, St. John the Evangelist, Southgate, and several others, from the fourteenth century till the Reformation.† At Northampton, too, Mistress Alice Wakelyn was living as a recluse at the beginning of the fifteenth century, in an anchorage attached to the White Friars Monastery; and after her death, in 1426, she was succeeded by another recluse who took possession of her cell.‡

It may be useful to say a word as to the meaning of the word anchoress or recluse.

"It is not unfrequently supposed (says Abbot Gasquet) that anyone, embracing this mode of life, at once entered a 'living grave,' and that the ceremony of enclosing an anchorite or ancess, to be seen in the old English service books,

* Addit. Charters, 7028 (British Museum).

† M. H. Bloxam's "*Principles of Gothic Architecture*" ii., 170-175.

‡ Harl. MS., 3838, f. 37a.

is to be regarded as little different to the 'walling up' of monks and nuns, about which so much has been written at various times. Whilst, no doubt, the life of a recluse was by no means one of ease and pleasure, there was obviously *nothing in the nature of immuring in the case of the ordinary anchorite or anchoress.*"*

That the anchoresses came out of their cells occasionally we know from various sources, and that their servants were able to enter the cell, if necessary, is equally certain.

Thus Knyghton tells us in his chronicle that in 1392, Courtnay, Archbishop of Canterbury, visited the Diocese of Lincoln, in his efforts to stamp out Lollardy, and arrived at Leicester on All Saints' Day. "On the morrow, he ex-communicated nine persons, and about evensong, he went to the church of St. Peter, to a certain anchoress named Matilda, who dwelt there as a recluse, and arguing with her on the errors of the Lollards, which it would seem she entertained, he cited her to appear before him on the following Sunday, at the abbey of St. James', Northampton, which having done, and having confessed her errors, and penance having been enjoined her, she again entered her anchorage or *recluserium*."†

Juliana, of Norwich, a famous fifteenth century recluse whose writings are now extant, had two servants to attend to her in her later years. They certainly came in and out of her cell.

Again the legend of Hazeka, a German anchoress of the thirteenth century, represents her as actually sitting down to meals with her servant. One day the butter provided for the anchoress by the neighbouring monastery, was bad, but instead of abusing the monks like her servant, Hazeka knelt in prayer, and when they again sat down the butter was as fresh as if it had only just been churned !‡

A great deal of information with regard to anchoresses may be gleaned from the "*Ancren Riwle*," (Anchoresses Rule), a

* Gasquet's Introduction to the "*Nun's Rule or Ancren Riwle (King's Classics)*" p. xiii.

† Bloxam, ii., 173.

‡ Miss M. H. Auden's "*Shropshire Hermits and Anchorites*." p. 5.

thirteenth century work, generally attributed to Richard Poore, Bishop of Salisbury (1217-1229), written for the guidance of three anchoresses in whom he was specially interested.

The life of an anchoress was by no means an easy one. A considerable part of the day was spent in prayer and meditation; and the rule of silence was most strictly enjoined. On Fridays all speech was absolutely forbidden except in case of urgent necessity, or when visitors arrived, who were unacquainted with the rule of silence. Idleness was considered a great crime, but only certain kinds of work were approved of. Recluses were to undertake simple and useful works. They were not to make "purses or bandages of silk to gain friends therewith; but shape, and sew, and mend church vestments, and poor people's clothes, and help to clothe themselves and their servants."*

Teaching was also forbidden. An anchoress must not become a schoolmistress, nor turn her house into a school for children. Her maiden may, however, teach any little girl, concerning whom it might be doubtful whether she should learn among boys; but an anchoress ought to give her thoughts to God only.*

With regard to pets and animals, Bishop Poore in his rule, advises the anchoresses to content themselves with a cat. "Ye shall not possess any beast, my dear sisters, except only a cat." An anchoress that hath cattle appears a better housewife than anchoress. "If, however, anyone must needs have a cow, let her take care that she neither annoy, nor harm any one, and that her own thoughts are not fixed thereon. An anchoress ought not to have anything that draweth her heart outward. Carry ye on no traffic; an anchoress that is a buyer and seller, selleth her soul to the chapman of hell."†

The government of the tongue was strictly enjoined, and all gossiping was to be carefully avoided. "People say of anchoresses (writes Bishop Poore) that almost everyone hath an old woman to feed her ears; a prating gossip who tells her all the tales of the land; a magpie that chatters to her of

* *Ancren Riwe*, p. 318, 319.

† *Ancren Riwe*, p. 316-7.

everything that she sees and hears." This brings sad discredit on the rule and must be carefully shunned.

Lastly, a recluse was not to give way to curiosity by putting her head out of the window! "A peering anchoress, who is always thrusting her head outward, is like an untamed bird in a cage."

With regard to dress, Bishop Poore says, "Because no man seeth you, nor do ye see any man, ye may be well content with your clothes, be they white, be they black, only see that they are plain, and warm, and well made of skins well tawed; and have as many as you need, for bed and also for back."*

There is a representation of an anchoress in the church of Quinton, near Chipping Campden. Joan, widow of Sir Wm. Clopton, on her husband's death in 1419, became a recluse at Quinton. She died in 1439, and there is a brass in the church to her memory. In her effigy she wears the dress of a widow or vowess, with veil and wimple, and a long cloak fastened by two cords with tassels at the ends.†

Sometimes two or even three anchoresses lived together, as was the case with the three ladies for whom the *Ancren Riwe* was written; but even then, they probably had separate cells. As a rule, however, anchoresses lived alone, though attended almost always by a female servant.

The anchorages in which they dwelt varied in size, sometimes containing three rooms, but occasionally only one. The division into three seems to have been the most usual arrangement where female recluses were concerned. They were the dwelling room, the servant's room, and the guest room. The dwelling room in which the recluse lived, had usually three windows, one looking into the church, another into the servant's room, while a third was the means of communicating with the outer world. This window was covered by a black cloth with a white cross, and was generally kept religiously closed. The living room usually contained also a small oratory on the side nearest the church.

* *Ancren Riwe*, p. 317.

† Miss H. M. Auden's "*Shropshire Hermits and Anchorites*."

In some cases anchorages were endowed by wealthy patrons, as was the case at Whalley, where Henry, Duke of Lancaster, founded and endowed a cell for two anchoresses and their servants in the churchyard of Whalley.

The provision made by him was a liberal one. Seventeen ordinary loaves, seven inferior loaves, eight gallons of bitter beer, and three pence a week. In addition to this, the recluses received each year ten large stock fish, one bushel of oatmeal, one of rye, two gallons of oil for their lamps, one pound of tallow for candles, six loads of turf, and one load of faggots. The duke undertook also to repair the buildings, and to find a chaplain to say mass daily in the recluses' chapel.

In the case, too, of the three recluses at Tarrant (for whom the *Ancren Riwle* is supposed to have been composed) a wealthy neighbour supplied all their wants.

As a rule, however, anchoresses lived on alms, and they were strictly forbidden to receive more than they actually needed for their own requirement.

In order to become an anchoress the bishop's special sanction was required, and these permissions are found recorded not unfrequently in episcopal Registers.

To take a couple of instances, Bishop Swinfield,* in 1315, granted a licence for Isabella de Reye to settle as an anchoress near the chapel of Reye, in the diocese of Hereford, the consent of the Rector and parishioners having been first obtained. Six years later, in 1321, Bishop Orleton granted a similar licence to the daughter of Richard de Atferton to settle near the church of St. Giles, Hereford.†

The religious office for the enclosing of an anchoress entitled *Reclusio Anachoritarum* is found in the fourteenth century Pontifical of Bishop Lacy, of Exeter, and also in the ordinary Sarum Manual.

Dr. Cutts in his "*Scenes and Characters of the Middle Ages*," gives the following description of the ceremony. It is taken from a Black Letter service book in the British Museum,

* Bishop Swinfield's Register (Canterbury and York Society) p. 501.

† Bishop Orleton's Register (Canterbury and York Society) p. 205.



THE ENCLOSING OF AN ANCHORITE.

From the *Clifford Pontifical* at Corpus Christi College, Cambridge.
 Figured in *Alcuin Club Collections*, vol. iv. pl. vi., fig. 18, and repro-
 duced here by kind permission of the Committee of the Alcuin Club.

entitled, *Manuale ad usum percelebris ecclesie Sarisburiensis* (London, 1554).

There is a note that this office shall serve for both sexes.

On the day before the ceremony of inclusion, the *Includenda* or person about to be enclosed, was to confess, and to fast that day on bread and water ; and all that night she was to watch and pray, having her wax taper burning in the monastery near the *Inclusorium*.

On the morrow all being assembled in the church, the Bishop, or Priest appointed by him, first addressed an exhortation to the people, who had come to see the ceremony, and to the *Includenda* herself. Then began the service with a Response and several appropriate Psalms and Collects. After that, the Priest put on his chasuble and began *Mass*, a special prayer being introduced for the *Includenda*. After the reading of the Gospel, the *Includenda* stood before the altar, and offered her taper, which was to remain burning on the altar throughout the *Mass* ; and there standing before the altar step she read her profession, or if she was unable to read, one of the chorister boys read it for her.

This was the form of the profession " I, sister N. offer and present myself to serve the Divine Goodness in the order of Anchoresses, and I promise to remain according to the rule of that order, in the service of God from henceforth, by the grace of God, and the counsel of the church."

Then she signed the document, in which her profession was written, with the sign of the cross, and laid it upon the altar on bended knees. Then the Bishop or Priest said a prayer and asperged with Holy Water the habit of the *Includenda*. She then put on the habit, and prostrated herself before the altar, and so remained, while the Priest and choir boys sang over her the hymn *Veni Creator Spiritus* (Come, Holy Ghost, our souls inspire), and then proceeded with the *Mass*.

First the Priest communicated, then the *Includenda*, and then the rest of the congregation, and the *Mass* was concluded. Next her wax taper, which had all this time been burning on the altar, was given to the *Includenda*, and a procession was formed ; first the choir, then the *Includenda*, clad in her proper

habit, and carrying her lighted taper ; then the Bishop or Priest in his Mass robes ; and then the people following ; and so they proceeded to the cell.

And first the Priest entered alone into the cell, and asperged it with Holy Water, saying appropriate sentences. Then he consecrated the cell with prayers offered before the altar of its chapel. The third of these short prayers may be transcribed. "Benedic, domine, domum istam, et locum istum ut sit in eo sanitas, sanctitas, castitas, virtus, victoria, sanctimonia, humilitas, lenitas, mansuetudo, plenitudo legis et obedientia, Deo Patri et Filio et Spiritui Sancto ; et sit super locum istum, et super omnes habitantes in eo tua larga benedictio, ut in his manufactis habitaculis cum sobrietate manentes ipsi tuum sint semper habitaculum, per Dominum, etc."

Then the Bishop or Priest came out and led in the *Includenda* still carrying her lighted taper, and solemnly blessed her . . . Then the enclosed (*inclusa*) was to maintain total and solemn silence throughout, while the doors were securely fastened, the choir chanting appropriate Psalms. Then the celebrant caused all the people to pray for the "enclosed" privately, in solemn silence, to God, for whose love she had left the world, and caused herself to be enclosed in that strait prison. And after some concluding prayers the procession left the *inclusa* to her solitary life, and returned chanting to the church, finishing at the step of the choir."*

* Cutts' "*Scenes and Characters of the Middle Ages*." (1872) p. 148-150. There are several printer's errors in his version of the Latin collect.



Chapter iii

ST. GILES', THE TOWNSMEN'S CHURCH.

IN early mediæval days, St. Giles' was essentially the townsmen's church. For centuries it continued to be the meeting place of the town Assembly, and here also the Mayors were annually elected. Why this particular church should have been selected, it is of course impossible to say. It could not have been on account of its size, for until its extension in 1853, St. Giles' was by no means a large building.* Nor was it for want of a town hall, for from the fourteenth century, such a building certainly existed, and is frequently mentioned as the meeting place of the Court of Hustings.

Probably the townsmen were attracted to St. Giles', as being as far removed as possible from the dominating influence of the royal castle on the one hand, and of the Priory of St. Andrew on the other; for all through the middle ages, the burghers of our great English towns were constantly struggling to emancipate themselves from the interference either of the

* If it had been a mere question of size, the great nave of All Saints' Church (which before the fire of 1675, stretched almost across the Drapery) would have been much more suitable.

royal officers in the castle, or of some local magnate or great religious house near by.*

(1). *The Election of the Mayor at St. Giles'.*

Owing to the destruction caused by the great fire of 1675, in which most of our early records were lost, we have little information as to the exact mode adopted in early days at the election of the chief officer of the Borough.

Henry Lee†, who was town clerk for Northampton, before and after the fire, and who, in his official capacity, had access to records which now no longer exist, tells us that :—

“The election of ye Mayor, Bailiffs, and other officers was till ye reign of King Henry the Seventh, *in the church yard* of St. Giles, by ye Freemen of ye Town, a popular election, and there being quarrells and differences amongst them in their election, there was fighting, and Earl Gobion who lived in ye farme house in Abington Street in this Town, killed a man. And he gott his pardon, and to quiett the Town granted to the poor liberty to follow syth and sickle in ye fields of Northampton, called Gobions farme to this day.”

The tumultuous nature of the Northampton elections is further alluded to in the Act of 4 Henry VII. (1488-89) :—

“Forasmuche as of late greate divisions, discensions, and discordes have growen and been had as well in the Townes and Buroughes of *Norhampton* and *Leycestre* as in other dyvers Townes, Bourghs Corporat within this Realme of Englonde, amongst the Inhabitauntes of the same for the eleccion and choyse of Maires, Bailles, and other officers within the same by reason that such multytude of the seid Inhabitauntes beyng of lytill substaunce and haveour, and of no sadnes, discrecion, wisdome, ne reason—which oft in nombre exced in their assemblies other that hath been approved discrete,

* For numerous instances see Mrs. J. R. Green's "*Town Life in Fifteenth Century*." I. 226-383.

† Henry Lee's MS. "*History of Northampton*." MS. Top Northants c. 9., fol. 94. Bodleian Library.

sadde, and well disposed persones—have by their multitude, and by their bandis, confideracys, exclamacions and hedynesse, used in the seid assembles, caused great trobles, divisions, and discordes among theym selfe, as well in the seid eleccions, as in assessying of other lawfull charges and impositcions amonst theym, to the subvercion of ye gode rule, governaunce, and old politik demenyng of the seid Burghes, and oft tymes to the greate brech of the Kyngs Peace within the same, to the fere, drede, and manyfolde perills that thereby may ensue, etc., etc.”*

It was therefore enacted that the Mayor and Ex-Mayors should choose 48 persons, who had never held the office of Mayor or bailiff, and that they, together with the Mayors, Ex-Mayors, bailiffs, and ex-bailiffs, should for the future choose the Mayor, the ordinary burgesses being thus entirely deprived of a voice in the election of their chief officer.

From this time, the election ceased to be held at St. Giles', and the Town Hall took its place.

The choosing of the Mayor or other chief officer, in a parish church or churchyard was by no means peculiar to Northampton. As a matter of fact it seems to have been an exceedingly common practice in the middle ages. Out of many known instances we will take two, as fairly representative of the various methods adopted at such elections in early days.

At Sandwich, on the Monday next after the feast of St. Andrew, the common horn was sounded about one o'clock, at the 14 accustomed places by the common sergeant, who made the following proclamation:—"Every man of twelve years or more go to St. Clement's Church. There our commonalty hath need. Haste, Haste!" When the out-going Mayor, and the Jurats, and commonalty had assembled in the church, and the sergeant had brought his horn—the mayor took his mace (*baculum*) and horn from the sergeant, and the keys of the chest from the two jurats, the keepers, and put them near him. Then he addressed the commonalty and ordered them to proceed to elect a new Mayor.

*Rolls of Parliament, 4 Henry VII., M. 10. No. 30 (Public Record Office)

The commonalty then desired the Mayor to withdraw, and name three other reputable men, whether present or not, to be in election with him. The candidates must all be natives of the town, for no strangers were eligible for the office of Mayor. The freemen were then bidden to elect one of the four candidates, and the votes were collected; first those of the jurats, then those of the freemen. When the election was decided (either unanimously or by plurality of votes), two delegates were sent to the Mayor-Elect to desire him, in the name of the Assembly, to come and take office and be sworn. After this has been duly done, the common sergeant (*serviens communis*) carried the horn on his shoulder to the house of the new Mayor. The Mayor followed with the rest of the Assembly, who, after escorting him home, dispersed, and went about their business.*

This system was in vogue at Sandwich until 1683, when Charles II., who had been informed of "the horrid inconveniences committed in the chancel of the said church and even on and about the Communion Table itselfe, the very mention whereof, as it hath justly moved our indignation, soe wee doubt not but it is matter of grief and scandall to all sincere Christians," by a letter under his sign manual dated 23 November, 1683, ordered that for the future the election of Mayor and Jurats should take place in the Town Hall and not in the church of St. Clement.†

At Grantham, the procedure was somewhat different. The chief officer of the Borough (there called the Alderman), was elected in the Corpus Christi Choir of the Parish Church. The methods of procedure are minutely set out time after time in the minutes of the Corporation from 1635 till 1830. They are identical in each case. The following is the record of the election of 1704:—

"Att an assembly holden by Thomas Baily, Gent., Alderman, and the Comburgesses and Burgesses of Grantham, aforesaid in Corpus Christi Quoire in the Prebendary Church

* For a much fuller account see Boys' "*History of Sandwich*," p. 249.

† Boys' "*History of Sandwich*," p. 345.

there on the Fryday next after St. Luke being the Twentyeth day of October Anno Dni, 1704.

First did sitt downe upon the cushions or place of election Mr. Thomas Baily, Alderman in Corpus Christi Quoire in the said Prebendary Church.

Next to him did sitt downe upon the cushions or place of election two other Comburgesses viz. : Mr. Joseph Lowe and Mr. John Bradfeild.

Then is sent downe into the body of the church to Mr. John Calcraft and Mr. William Doughty, one other comburgess, viz. : Mr. James Freeman.

Out of which three comburgesses in the body of the church, one is chosen to come up and sitt upon the cushions or place of election, viz : Mr. John Calcraft.

Then are there three comburgesses upon the cushions or place of election, viz. : Mr. Joseph Lowe, Mr. John Bradfeild, and Mr. John Calcraft.

Out of which three comburgesses upon the cushions or place of election one is to be chosen Alderman of this Towne for the year next ensueing.

And therupon by unanimous vote of this Assembly, Mr. Joseph Lowe is chosen Alderman for the year ensueing. Wherupon, the said Mr. Thomas Baily is discharged from his office as Alderman, and Mr. Joseph Lowe sworne Alderman in his stead for this Burrough and Soake of Grantham for the yeare ensueing according to the ancient custome of the said Burrough. And soe the Assembly breaks up.”*

The election of Alderman on these lines was held annually in the parish church of Grantham, till 1830.

At New Romney and at Lydd, the Mayors continued to be elected in the respective parish churches of the two Boroughs till quite recent times. In both cases the election took place at the tomb of a member of the family of Stuppeny (merchant princes of the fifteenth century), for some reason now unknown.†

* Minutes of Corporation of Grantham, vol. I., fol. 780.

† Historical MSS. Commission, 5th Report, p. xviii. (1876).

At Romney, as at Sandwich, the freemen were summoned by the sounding of a horn. In 1885, new charters were granted both to Romney and Lydd, since which date the respective Mayors have been elected at the Town Hall instead of in the churches.

(2). *The Church of St. Giles as the Meeting Place of the Town Assembly.*

The *Liber Custumarum* or book of customs of the town of Northampton (the only record of mediæval times which survived the Great Fire),** proves conclusively that till the Reform Act of 4 Henry VII., the Town Assembly of Northampton always held its meetings in the church of St. Giles.

Then as now the business discussed was of the most varied description. Thus in 1341, regulations were drawn up with regard to the taking up of the freedom of the town, the meeting being held as usual in "the chirche of Saint Gyle of Northampton."*

In 1381, at a meeting (*congregatio*) held in the same church, a penalty of 40d. was imposed upon all who turned pigs into the streets.† Three years later an enactment was made forbidding innkeepers to make either horse bread or white bread to sell in their houses.‡

On Monday next after the Feast of St. Michael, 1407, the 24 burgesses and all the commonalty of the town of Northampton summoned and assembled before the Mayor in the church of St. Giles, drew up certain regulations with regard to fishing in the Nene;§ while at a General Assembly (*Colloquium generale*) held in St. Giles', on Wednesday before the Feast of St. Denys, 1467, orders were made regulating the sale of sea fish.||

** This remark does not of course refer to the Borough Charters, most of which still remain.

* *Liber Custumarum*, f. 118.

† Ibid, f. 31.

‡ Ibid, f. 32.

§ Northampton Borough Records I. 258.

|| Ibid, p. 307.

And here again, as in the case of the election of the Mayor, Northampton was not alone in transacting her secular business in a sacred building. We find the same thing everywhere. Perhaps, the most glaring case is that of Romney, where the Vicar was obliged to bribe the Corporation not to hold their meetings in the church while divine service was going on ! The Corporation accounts for 1407-8, record the receipt of the sum of $3/4$ " a free gift of John Hacche, Vicar of Romene, that the Jurats in future shall not hold their session in his church while Divine Service is being celebrated."*

Seats were specially erected each year in the church of St. Laurence,† Romney, for the annual auditing of the Town Accounts which took place on Lady Day. The Corporation accounts for the years 1477-8 and 1478-9 show a payment of two pence on each occasion to Wm. Knight, sacrist of the church, for erecting these seats ; ‡ and in several other cases we have a record of the payment of two pence to the man who blew the horn, on the Feast of the Annunciation, for gathering the commoners.§

At Norwich, the Assemblies of the Commons were held in the chapel of St. Mary-in-the-Fields,|| and most of the city business was done there as late as 1455** when the Guildhall took its place.

At Dover, the Barons of the Cinque ports met at the church of St. James for the transaction of business ; †† and it was the same at Hythe, where the Bailiff and 12 jurats sat in the church of St. Leonard.††

* Historical MSS. Commission, Report V, p. 537.

† In earlier times the church of St. Nicholas, at Romney, was the place of meeting. In the Corporation accounts for 1392-3, occurs the following item :—" Paid for the desque which stands in the church of St. Nicholas, 20d." The twelve Jurats were summoned by common horn to assemble for business in the church of St. Nicholas until they hired a room in 1410 to hold their meetings.

‡ Ibid, p. 546.

§ Ibid, p. 541.

|| This church has long since disappeared.

** Blomfield iii. 92, 160.

†† Historical MSS. Commission Report V., 538.

†† Ibid, Report IV.

At Sandwich the Hundred Court was held every three weeks in St. Clement's Church.*

The accounts of Rye were audited each year in the Parish church ;† and so were those of Lydd.‡

The Corporation accounts of the latter town contain the following item in 1471, "spended in the chirche upon the Bayly and Jurattes whenne they enquired what lyvelod (income tax) menne have in Lydde two pence!"§

With regard to these somewhat startling facts two remarks must be made. In the first place it is well to remember that in mediæval days the naves of our churches were not much used for divine worship, most of the services being held in the chancel, or in one of the numerous side chapels.

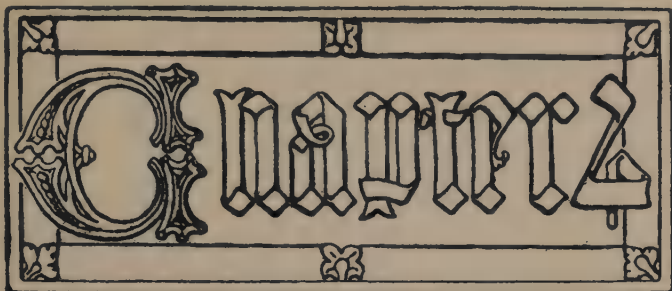
Secondly, we must bear in mind that the Bishops, and the more devout among the laity, did their utmost to discourage the use of churches for secular purposes, and their efforts were not without result. Little by little the various towns abandoned the use of churches for holding their meetings, and adjourned to the Guildhall, which was after all, the natural place for them to assemble in.

* Boys' "*History of Sandwich*." 443.

† Historical MSS. Commission V. 494. Sometimes refreshments were provided. 1474. Paid for Bread and Ale in the church when John Tregoose and John Estone made their accounts, 3d.

‡ Ibid, V. 536.

§ Ibid, V. 525.



PRE-REFORMATION CHAPELS AND ALTARS.

FROM a careful study of mediæval wills a great deal of information may be gleaned with regard to the various chapels into which the eastern portions of the church were sub-divided, and as to the altars, images, and lights which were in use in Pre-Reformation days.

From these sources we learn that the church of St. Giles contained chapels dedicated respectively to the Blessed Virgin, St. Peter, and St. John ; that in addition to the High Altar, there were altars in honour of Our Lady, St. Peter, St. Clement, St. John, and St. Nicholas ; figures or images of Our Lady, St. Giles, and St. Catherine ; and lights before the Rood and the Sepulchre.

Lady Chapel.

Dame Luce Chauntrell, of Northampton, by will dated 6 Oct., 1495, leaves her body to be buried " within the chapell of oure Lady, within the church of St. Gyles of the toune aforesaid, before the ymage of the said Lady in the said chapell."*

Another member of the same family, Wm. Chauntrell (1521), bequeaths his " sowle to Almyghte God, to our Blessyd

* Prerogative Court of Canterbury Wills, 26 Vox.

Lady Moder and Mayden, and the blessed Virgyn Seint Katryne, and all the holy Company of Heven, for to be a meane and pray for my sowle that I may be oon of the number of the saved at the generall day of jugement, and my body to be buried in the church of Saynt Gile in Northampton in the chapelle of our Lady at the South ende."*

Elizabeth Chauntrell, of London, late wife of William Chauntrell, of Northampton, Gentleman, gives the following instructions to her executors (27 January, 1526-7) :—

"Also I will that a prest sing for me, my husbande, and all Our frends, and for all christen soules, in Our Lady Chapell in Saint Giles' Church in Northampton, the space of oon yere. Also I will that a nobill of quit rent going out of the George in Northampton be made sure as it may be devised to cause an obite to be doon yerely for me, my husband, my father, and mother, and all christen soules within Saint Giles Church in Northampton perpetually."†

The Chapel of St. John.

William Dove, in 1510, leaves to the Chapel of St. John, in the church of St. Giles, the sum of 8d.‡

The Chapel of St. Peter.

John Clerke, of Northampton, Baker, by will dated 7 Dec., 1500, leaves his body to be buried in the "chapell of Saint Peter within the Parish Church of St. Gylis in the toune of Northampton";§ and Agnes Gold, 1514, also desires "to be byrryd in the chappell of Seyntt Peter, wt in the chyrch of Seyntt Jyle Thabbott (The Abbot) in the toune of Northampton."||

Margaret Lolle (22 May, 1512), leaves her body to be buried "in the church of Saynt Giles in the chapell of Saynt Peter,

* Northampton Probate Office Wills. Book B., f. 81.

† P.C.C. Porch 25.

‡ Northampton Probate Office Wills. Book A., f. 48.

§ P.C.C. 20 Moone.

|| Northampton Wills, Book A., f. 261. See also Will of Agnes Pope, 1535, Northampton Wills, Book F. f. 157.

by oon of my husbondes." To St. Peter's Altar in the said church, she bequeaths "an aulter cloth of Dyaper, a Masse booke, a chalice of sylver and gylte, ij crewetts, an albe and a chesible." She desires her executors to "ordeyne and make agenst the day of my buriall thirteen blak gownes and xij blak hodes for xij poor folks and that they be large enough for theym."*

Roger Gold, of Northampton, by will dated 6 Dec., 1513, leaves his body to be buried in "the chapell of Seynt Petyr, within the parishe church of Seynte Gyle in Northampton aforesaid"†

George Coldwell, of Northampton, Gent. (1557), leaves his body "to be buried in Seynt Petur's chapell, in the church of St. Giles in Northton, next unto the coffer there at the Altar's end."‡

The Altars.

(1). *The High Altar.*

In mediæval days, every Englishman, who was at all piously disposed, left something to the High Altar of his parish church.

Thus John Harryes, by will dated 1469, leaves to the High Altar of St. Giles', Northampton, "for tithes forgotten," two shillings.§

William Lynde, of the town of Northampton, "Merchant of the Staple of Calais," bequeaths "to the High Auter of the church of Seint Gyle for my tithes negligantly withholden or forgotten, vjs"|| Margaret Lolle (1512), leaves the sum of ten shillings to the same altar "for tithes and oblacons forgotten and not duly doon";** and John Cocks (1542), bequeaths to the Hiege Altter [High Altar] of Sancte Gyles an awter clothe."††

* P.C.C. 16 Fettiplace.

† P.C.C. 1. Holder.

‡ Northampton Probate Office Wills. Book M., f. 221.

§ P.C.C. 28 Godyn.

|| P.C.C. 39 Milles.

** P.C.C. 16 Fettiplace.

†† Northampton Wills. Book H. f. 34.

(2) *Altar of Our Lady.*

Margaret Lolle, in 1512, leaves to "our Lady Aulter in the church of Saint Gyles, 20d."*

Ten years later, Jane Brafield (1522), desires to be "buried in the chapell of our Lady in St. Giles Church." "Also I give a pair of tires of myne of gold perlid, [studded with pearls] and to put serteine of my curalle perls† [coral pearls] apone it, to ye Aulter of Our lady in ye chyrch of Saynt Gyle, to be made by my sone for a corperasse case for ye said aulter, to ye honour of God, and Our Lady, as long as it will serve or last."‡

Maude Smythe, widow, by will dated 16 March, 1522-3, bequeaths "to the reparacons of our Lady Awter in the church of Saint Gile, xxd."§

(3). *St. Clement's Altar.*

John Smyth, of Northampton, 23 Oct. 1511, leaves his body to be buried "in the church of Seynt Gyle Thabbot in the toun of Northampton, on the south syde Seynt Clements Aulter, by the tomb of Agnes, my wife." "Also I will that xiiijlb. wex be made in iiij tapers to brenne (burn) about my herse at my dirige, masse, and burying. Item I will that xiiij torches be bought and to brene aboute my said herse at my said dirige, masse, and burying. It. I bequeath to xiiij pore men that shalbere and hold the said xiiij torches xiiij gounes of black cloth."||

In 1528, Joan Beley leaves "to Sent Clement a candyll stike ;"*** and John Cocks in 1542, bequeaths to "Clements Aulter an aulter cloth."††

* P.C.C. 16 Fettiplace.

† In early days the term pearl was metaphorically applied to anything exceedingly valuable. (*Halliwell*).

‡ Northampton Wills. Book B. f. 128.

§ P.C.C. 5 Bodfelde.

|| P.C.C. 4 Fettiplace.

*** Northampton Wills. Book D. f. 191.

†† Ibid. Book H. 34.

(4). *Altar of St. Peter.*

Margaret Lolle (22 May, 1512), leaves "to St. Peter's Altar in the church of Saynt Giles an aulter cloth of Dyapur, etc." (See under Chapels).

(5). *Altar of St. Nicholas.*

John Smyth, of Northampton (1511) leaves "to the reparacions of Seynt Nicholas Aulter, xxd.;"* and Margaret Lolle, by will dated 22 May, 1512, bequeaths to the same altar a like amount.†

Maude Smyth, widow, of Northampton, leaves "to the reparacions of Saint Nicholas Awlter, in the church of Saint Gile, xxd."‡

Figures or Images.

In addition to the above-mentioned altars, the church of St. Giles contained figures, or representations of St. Catherine, St. Giles, Our Lady, and our Lady of Pity.

(1). *St. Catherine.*

William Chauntrell (1521), leaves his body to be buried "in the church of Seynt Gile in the chapelle of our Lady, att the sowthe end of the awter afore the ymage of the Blessed Virgyn sent Kateryne."§

(2). *St. Giles.*

John Hilton (Priest) 1528, desires his executors to bury him "yn the Chaunsell of Sent Gyles afore Sent Gilis."||

* P.C.C. 4 Fettiplace.

† P.C.C. 16 Fettiplace.

‡ P.C.C. 5 Bodfelde; also John Walker, 1529. Book D. 310.

§ Northampton Wills. Book B. f. 81.

|| Ibid. Book D. f. 192. See also will of Thos. Sergeant, Vicar of St. Giles (1531). Book D. 417.

(3). *Our Lady.*

Dame Luce Chauntrell (1495), leaves her body to be buried "within the chapell of oure Lady . . . before the ymage of the said Lady in the said chapell."*

(4). *Our Lady of Pity.*

Agnes Stones in 1525, leaves four pence to the Light of Our Lady of Pity in the Church of St. Giles.†

Our Lady of Pity was a figure of the Blessed Virgin with the dead Christ upon her knees.

The Rood Loft.

The Pre-Reformation wills of St. Giles' folk, contain frequent references to this important adjunct of a mediæval church.

Thus John Smyth (1511) leaves "to the reparacons of the Rode Lofte, xxd."‡ and Maude Smyth, his widow (1522) a similar sum.§ Robert Sturdy (1540), leaves his body to be "buried in the churche of Sent Gyls in the medyll space before the Rode."||

The Rood Light.

Elizabeth Johnson, by will dated 1521, leaves "to the Rode light, xiid."**

The Sepulchre Light.

John Bucher, of Northampton, "Wyre-drawer," 16 Dec., 1474, bequeaths to the Sepulchre Light in the church of St.

* P.C.C. 26 Vox.

† Northampton Wills. Book A. 234.

‡ P.C.C. 4 Fettiplace. So also John Harryes (1469). P.C.C. 28 Godyn.

§ P.C.C. 5 Bodfelde.

|| Northampton Wills. Book G. f. 81.

** Northampton Wills. Book B. f. 63.

Giles, xxd.*; and Wm. Chauntrell (1521), leaves to the "lyght of ye Sepulcre, iijs. iiijd."†

The Vise of the Holy Ghost.

The will of John Skinner, weaver, 1515, contains a very curious bequest:—

"To the reparacon of the Vise of the Holy Ghost, ijs."‡

The word Vise frequently means device. In certain churches a dove was let down from the roof at Pentecost, and it is very possible that this is what is referred to here.

Church Books, Vestments, etc.

John Chaunterell, parson of St. Peter's, Westcheap, London, by will dated 18 July, 1509, leaves "to the church of Seynt Gyles in Norhamton, my fayre mas booke written by hand."§

Margaret Lolle (22 May, 1512) bequeaths to St. Peter's altar in the said church, "an aulter cloth of Dyaper, a Masse booke, a chalice of sylver and gylte, ij crewetts, an albe and a chesible."||

Jane Brafeld (1522), leaves her "gret diaper towell to be a houslyng cloth or Towell in Saint Gyles chirch"***; and Joan Beley (1528) bequeaths "to Mr. Vicar a tabyll cloth."††

The houseling cloth was a long linen cloth held by clerks in front of the Communicants, when receiving the Blessed Sacrament. In a manner it took the place of the Altar rails of modern times, which were not introduced till the beginning of the 17th century. The houseling cloth was usually of linen, but on state occasions it was sometimes of silk. Its use continued long after the Reformation, and is even yet not quite extinct.‡‡

* Lands. MSS. 1028. f. 201.

† Northampton Wills. Book B. f. 81.

‡ Ibid. Book A. f. 290.

§ P.C.C. 24 Bennett.

|| P.C.C. 16 Fettiplace.

** Northampton Wills. Book B. f. 128.

†† Ibid. Book D. f. 191.

‡‡ Micklethwaite's *Ornaments of the Rubric*. (Alcuin Club). p. 41.

Varia.

William Lynde, of Northampton, Merchant of the Staple of Calais, by will dated 18 Dec., 1487, gives the following instructions to his executors:—

"I will that my body be buried in the parish church of Saint Gyle, in the Town of Northampton, before the North Dore there And I will that my said Body be conveyed unto my burying-place with xiiij torches of wax, and that xiiij pour men should bee ther and holde the same xiiij torches aboute my herse During the tyme of the service ther to be doon for my soule. I bequeth to every of the same xiiij poore men for his labour a blak goun. And afre that my said body be buried and my monthes mynd and xij monthes mynde be passed, I will that the same xiiij torches be desposed and geven by the sadde Discrecons of myne executors underwritten in suche parisshe churches and places of Religion as they shall seem most convenient for the helth of my soule. . I bequeth L^{li} (£50) to thentent that myne Executors shall there with provide a honest preste to singe for my soule and my frendes soules in the said church of Saint Gyle as longe as the said L^{li} shall endure. Itm I bequeth to be disposed and distributed at the said tyme as I shall lye in extreames and passing oute of this wretched world amonge power [poor] people to have my soule Recommended in their devoute pryours x^{li}. Itm I wolle that ther be disposed and distributed by my executors at my months mynde among power people for the helth of my sowle, x^{li}."*

Elizabeth Johnson, widow, 1521, desires "that oon iii good Fridays immediatly after my deth be delyvered unto the por peple of Saynt Gyles parysh in brede every Good Friday, vs."†

John Walker (1529), bequeaths "to the wever's craft in Northampton the great cofer standynge in my stable and a great spytt and a payr of Racks, and in money ijs to mayntene their lyght with."‡

* P.C.C. 39 Milles.

† Northampton Probate Office Wills. Book B., f. 63.

‡ Northampton Probate Office Wills. Book D., f. 310.

George Coldwell, by his will dated, 1557, orders that "there shalbe gyve unto poore people the daye of my buriall xxx dussen of breade and at my monethes day xxvi dussen of breade. Itm., I will that my executors shall leye a marble stone uppon my grave, wth the picture of me, and my iiij sonns behynd me, and the picture of my wiffe, and my vij daughters behynd her, and a scripture under the pictures feete contayning my name and my wiffes and the daye of my death."*

The Great Oak in the Church Yard.

Several early Northampton wills contain references to the great oak in St. Giles' Churchyard.

Thus Elizabeth Johnson, in 1521, leaves her body "to be buried under the great oake"†; and Robert Standishe "sometyme sergyaunte" (1536), desires "to be buried within the churchyarde of Sancte Giles, within Northampton, beside the greate oake on the southe side the church doore."‡

* Northampton Probate Office Wills. Book M., f. 221-222.

† Northampton Wills. Book B. f. 63.

‡ Ibid. Book E. f. 191.



CHAPTER V.

THE GILDS OF ST. GILES'.

EVERY church of importance in mediæval times, had one or more Gilds or Fraternities connected with it, and the church of St. Giles, was no exception to the rule.

It could boast of at least two Gilds (dedicated respectively to the Holy Cross and St. Clement), the latter of which must have played an important part in the life of the parish. Most of the parishioners belonged to it, and they frequently remembered it in their wills. The annual income of St. Clement's Gild amounted to the considerable sum of £8 11s. (equal to £100 a year at the present value of money).

Part of this sum was devoted to the maintenance of a chantry priest, who was expected to say Mass daily at the altar of St. Clement, and to assist the Vicar with the other services. A certain amount would doubtless be spent on vestments, books, etc., for the altar of St. Clement (the patron saint of the Gild), and in keeping up the fabric of the church. The rest would be expended on the Gild Feasts, and on allowances to the members in case of sickness or death ; for these mediæval gilds combined the functions of the Church Gilds of modern days with those of the ordinary Friendly Societies,

caring alike for the bodily and spiritual welfare of their members, both in life and death.

(1). *The Gild of the Holy Cross.*

Of this Gild, little or nothing is known. It has not been hitherto recorded; but there is a reference to it in the will of William Chauntrell, of Northampton, who in 1521, bequeaths "to the Fraternite of the Holy Crosse in Sent Gylys cherche xxd."*

(2). *The Gild of St. Clement.*

The date of the foundation of this important Gild is unknown but it was certainly in existence in the middle of the 15th century.

John Harryes, of Northampton, Baker, by his will dated 20 May, 1469, leaves to the Fraternity of St. Clement, in the church of St. Giles, xijd.† and John Bucher, of Northampton, "wyre-drawer," bequeths to the Fraternity of St. Clement, in the same church, a torch (*unum torchium*).‡

Sometimes the names of the Masters of the Gild are mentioned. Thus the will of John Clerke, of Northampton, Baker, (7 Dec., 1500), contains the following clause:—

"Also I bequeth, geve and grant unto John Walker, and John Warwike, Maisters of the Fraternite of Saint Clement§ in the said parish chirch of Saint Gyles, and to the brethren of the same Fraternite, my twoo cotages sette uppon the corner agenst the Vicarage of Saynt Gylis in Abyndon Strete of Northampton, lying betwene the lane which gideth to the said chirch of Saint Gylis and the tenement belonginge unto

* Northampton Wills. Book B. f. 81.

† P.C.C. 28 Godyn.

‡ Lansd. MS. 1028, f. 201.

§ Another Master of the Gild, was a certain Thomas Baxter, Carpenter, who on Dec. 4, 1581, made a deposition before the Mayor with regard to the former ownership of a plot of land then in dispute. He was then 80 years of age, and is described as having been "twise Maister of St. Clements." (*Northampton Borough Records*, II. 423).

the said Fraternite on the West syde. Also, I bequeth, geve, and graunt unto the said maisters and brethren of the said Fraternite my ij cotages sette in the White Freres Lane agenst the parish church of Saynt Michell in the said towne of Northampton, with twoo gardyns belonginge unto the same two cotages. Also my garden lying on the corner toward the White-Freres in the same lane, betwene the gardyn of Thomas Hobbs on the est syde, and the said Lane on the west syde, and a cotage belonging to the Fraternite of Saint Michell, Tharkanngeell on the south parte, to have and to hold, etc."*

John Smyth (1511) leaves 6/8 "to the Maister of the Fraternity of Saint Clement, to pray for me and all my frendes yerely for the terme of xv yeres."†

In the following year, Margaret Lolle (1512) bequeaths to the Fraternity of Saint Clement, "towards the fynding of a preest, xiijs. iiijd."‡

Roger Gold, of Northampton, by will dated 6 Dec., 1513, gives and bequeaths "to the Fraternyte of Seynt Clement, in the church of Seynt Gyles, all that tenement in the White Frier Lane with thappertenaunces, in the whiche William Westerfeld now dwelith, forever, under this condicion that they keep an obite for me and my wiffe, and that they cause to be distributed in almes and to prests and clerks iijs iiijd."§

From another will we learn that the Gild members were accustomed to pay 1/- a quarter in fees:—

William Chauntrell of Northampton, Gent. (1521) leaves "to the Fraternitie of Saint Clement in Seint Gyls Cherche, duryng vj yerys every yere iijs. to be payed quarterly, as I have usyd to paye the same."||

From the will of Agnes Stone, we learn the name of the Gild Priest in 1525. She leaves to Sr. William Chadocke** Sent Clements preste, viijd. and a per of playing tabulls."††

* P.C.C. Moone, 20.

† P.C.C. 4 Fettiplace.

‡ P.C.C. 16 Fettiplace.

§ P.C.C. 1 Holder.

|| Book B., f. 81.

** Sir Wm. Chaydock, "Saint Clement's Priest" witnesses the will of Maude Smyth, 16 March, 1522-3. P.C.C. 5 Bodfelde.

†† Northampton Wills. Book A. f. 234.

Joan Beley, 1528, leaves him "a shet." (sheet).*

In 1540, Robert Sturdy, bequeaths a tenement, etc., "to the brethren and wardens of the Fraternite of Sent Clement for ever more . . . to the use and profytt of the said fraternitie and to the exsebishon (maintenance) of an honest pryst sarvyng God in the said church dayly praying for the soule of Robert Sturdy. . . . For the whiche gyft I wyll that the said brederen and wardens of the aforesaid fraternyte, and ther successors, shall kepe, or cause to be kepte yerly a annyverssary, once be the yere, for his soulle, and all christen sowlls, with Placebo and Dirige on ye evyn, and Masse of Requiem one ye morrowe with in the church of Sent Gylis aforesaid. Also I will that there shall iiijjs be done for my obitt every yere yerly, that is to say to Master Vicar for his labor and for his wax xijd, and to every prest beyng dayly servyng in the said church to have iiijd, and to the clerk ijd; to the sexten for Rengyng iiijd, and to the ij masters or wardens of the said fraternite seying this dewly don, to have for ther laburs, eyther of them ijd. Also I will that the resydewe of the iiijjs to be dellyd amongst poure peple dwelling in the said parich."†

In 1546, the value of the Gild property was assessed at £7, and John Dycher and John Latymer, "wardens of the Fraternyte, of Seynt Cleyments lands in Seynt Gelys Church," paid 14/- towards the subsidy granted by Parliament to the King in 37 Henry VIII.‡

In the survey of the property of all gilds and colleges made throughout England in the second year of the next reign (1548), we get the following information with regard to the Gild of St. Clement.

The paryshe of Seint Gyles in Northamp^t.

The Fraternytie of Sent Clement there.

Founded by dyvers persones unknowyn to the entent to

* Northampton Wills. Book D., f. 191.

† Ibid. Book G., f. 91.

‡ Lay Subsidy Roll, 37 Henry VIII., 156-218.

ffynde a prest to sing for ever. Is worth in Landes and tene-ments in the same Towne viij^{li} xjs.

Rente Resolute xvs. viijd. and to William Hargrave, preeste of thage of lxj yeres unmete to serve a cure and hath no other lyving iij^{li} and so remaynethe clere iij^{li} xvs, iiijd.

Goods or Plate, none.

Memorand. Preacher, schole Mr., or pore people maynteyned none. Houzeling people (communicants) there to the number of 1040.*

This survey was followed almost immediately by the suppression of the Gilds. On the plea that a portion of their funds were used to provide Masses for the souls of deceased members—the whole of the religious Gilds throughout the country were suppressed, and their property vested in the crown.

This Act has been well described as the meanest and most inexcusable of the many plunderings which threw discredit on the Reformation. Mr. Toulmin Smith, himself a Non-conformist, remarks, in his well-known book on Gilds, that "for the abolition of the monasteries there was some colour, and it was preceded by professed inquiries as to their manners, but in the case of the Gilds, in which almost everyone in the kingdom was more or less interested, there was no pretence of inquiry, nor any allegation of mischief save the vague one of encouraging superstition by Masses for the dead."

He describes this action as a case of "pure, wholesale robbery and plunder, done by an unscrupulous faction to satisfy their personal greed under the cover of Law.

There is no more gross case of wanton plunder to be found in the history of all Europe; no page so black in English history."

* Gild Certificate No. 35. 2 Edward, VI.



CHAPTER VI.

ST. GILES' IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.

AT the beginning of the Sixteenth Century the parish of St. Giles was worked by a staff of three clergy—a vicar and two stipendiary priests.

From a taxation roll of 1526*, we learn their names, and the exact emoluments which each received.

Sir Thomas Sergeaunt† the Vicar, received £6 ; of which he had to pay 3/- in synodals, leaving him a net income of £5 17s. Sir Hugh Swift,† a stipendiary, or curate, was paid at the rate of £5 a year ; while a third stipendiary, Sir William Chadok† (who we know from other sources was the chaplain maintained by the Gild of St. Clement) received £5 6s. 8d.

In 1538, the dissolution of the Priory of St. Andrew, which had so long enjoyed the patronage of the church of St. Giles,

* *Clerical Subsidy Roll*, 1526, printed by the Rev. H. Salter (1909).

† The title of "Sir" before the name of a priest simply denotes one who has not taken a Master's degree at the University.

happened to coincide with a vacancy in the living, and the royal commissioners determined to save a pension by appointing one of the monks of the Priory to the vacant benefice.

They found, however, that the next presentation had been granted to a certain John Abree, a kinsman, doubtless of the last Prior, but this difficulty was easily overcome, and John Roote, late monk of St. Andrew's, became Vicar of St. Giles'.

On the day of his appointment (2 March, 1537-8), the commissioners wrote to the Lord Privy Seal begging that the new Vicar might be excused the payment of the customary First Fruits. If he was compelled to pay, he would be reduced to actual beggary.

"We have also assigned a vicarage of vijli nowe at this tyme vacant to one of the convent for his pension, wiche most humblie desirith to have remission of the firste fruites thereof, wiche we juge necessarie to be graunted by the Kinges highnes, lest the pore man shoulde bege in the meantyme, the thyng beyng of so small vawle that everie of them haveing his pension shalbe in better case than he."

From another letter, written on the same day, we learn that the vicar elect was "of the age of 36 yeares."*

John Roote was called to preside over the parish in troublous times. If (as seems probable) he was a lover of the old order of things, it must have grieved his righteous soul to see the demolition of the altars, the pulling down of the Roods and the destruction of the Images, which speedily followed. Then came the dissolution of the Gilds, and the confiscation of the vestments and plate of the church. On the accession of Mary, better times appeared to be in store for him, and the restoration of the old ritual seems to have met with little opposition.

Whether or not Roote approved of the policy of persecution with which Mary's name will always be associated, it is impossible to say, but he was certainly present at the burning of a heretic in 1557, and did his utmost to induce him to recant.

* Cotton MSS., Cleop. E. IV. f. 237. (Brit. Mus.).

Fox, in his *Acts and Monuments*, gives the following account of the proceedings:—

John Kurde, Martyr.

“His name was John Kurde, a shoemaker, late of the parish of Syresham, in Northamptonshire, who was imprisoned in Northampton Castle for denying the popish transubstantiation, for which cause William Binsley, Bachelor of Law, and Chancellor unto the Bishop of Peterborough, and now Archdeacon of Northampton, did pronounce sentence of death against the saide Kurde in the church of All Saints, in Northampton, in August, Anno 1557. And in September following at the commandment of Sir Thomas Tresham Sheriff then of the Shire, he was led by his officer without the North Gate of Northampton, and in the stone pits was burnt. *A popish priest standing by, whose name was John Rote*, vicar of St. Giles, in Northampton, did declare unto him that if he would recant, he was authorized to give him his pardon. His answer was that he had his pardon by Jesus Christ.”*

On the death of the Queen in the following year, her policy of persecution came to an end, at any rate for a time, and an attempt was made by the advisers of her successor, Elizabeth, to steer a middle course between the extreme Romanists on the one hand, and the extreme Puritans on the other.

The *Book of Common Prayer* as revised by a Committee of Bishops and Deans, and as accepted by Parliament without any discussion, was received at the outset with general acquiescence by the great majority of the people, whilst only 187 out of 9,400 clergy declined to use it.

John Rote was not one of these. He accepted the changed order of things, appeared at the Bishop's Visitation in 1561, as a conformer, and held his living till 1575, when he was induced, probably by advancing years, to resign. He died shortly afterwards and his death is thus recorded in the parish register:—

“John Roote, clerke, and Vicar of St. Gyles, buried the xxj^t daye.” [Nov 1576].

* Fox's *Acts and Monuments* (Townshend's edition) 1849, vol. viii., pp. 423-4.

His successor, was a certain Martin Clipsham, who was nominated by Sir Nicholas Bacon, the Lord Keeper, "on the petition and advice of the Mayor of Northampton." 23 Nov., 1575.

For some reason which it is now impossible to explain, he read the 39 articles on *two* different occasions in the parish church, on May 26, and June 11.

This curious fact is recorded in the parish register:— "Martyne Clipsham, clerke, redd his articles after his Induction the xxvjth daye of this monthe of Maye, 1575, anno, Elizabeth Regine Decimo Octavo." "Md. that the xjth. of June, beinge Mondaye in Whitson weeke, he red his articles agayne."

Just four years later (11 June, 1579), a letter from him to Sir John Spencer, was read before the Privy Council. It contained a schedule of "verie lewde and heynous wordes touching her Majesty," which apparently had been spoken by some of the townsmen of Northampton. Sir John was ordered by the Council to go to Northampton forthwith, and make enquiries, or as it is quaintly expressed "by such examinations as shalbe meete to be taken in that matter to bowlte out the trothe of the matter."*

Several Vicars followed Martin Clipsham in rapid succession, but of the part they took in the fierce religious controversies of their day, we have no information.

One of them, John Foster (1584-1587), does not appear to have been a credit to his cloth. A few weeks after his institution, he was presented in the Archdeacon's Court (18 June, 1584), "for makinge dyvers unlawful marriages at Lychbarrow while he was there."

During his four years of office at St. Giles', he entirely neglected the keeping of the parish register, which is a blank from 1584-1587. The living was sequestrated in 1587, and Edmund Skinner, Vicar of St. Sepulchre's, was put in charge of the parish.†

* Acts of Privy Council, 1579.

† From 1587-1590, Skinner is sometimes spoken of as *Vicar*, and at other times as *Sequestrator* of St. Giles.'

Foster still continued to reside at St. Giles', and in May, 1590, he was presented in the Archdeacon's Court for allowing the Vicarage house to fall into decay. He was also accused at the same court of marrying a certain Magdalen Gybbins "in his own house"; and for this offence the lady in question was excommunicated. Foster, himself, died in the following January, and perhaps the parish was well rid of him.

His successor, Edmund Skinner, was also summoned before the Archdeacon in 1589, for a curious breach of the marriage laws. The churchwardens of St. Giles', presented him for marrying one Hills and his wife "uppon Mondaie beinge the xiiijth of Januarie, during a forbidden season."*

In those days marriages were illegal from Advent Sunday till eight days after Epiphany, and Skinner celebrated the marriage in question one day too soon. He was dismissed by the Archdeacon with a caution.

The records of the Archdeacon's Court throw many interesting side lights on parish life in the sixteenth century. The churchwardens in those days were largely responsible for the good behaviour of the parishioners, and some of the cases presented by them before the Archdeacon's officials, sound strange to us, in this twentieth century. Thus, to take a few examples:—

In 1574, the churchwardens of St. Giles', presented Robert Walbie

"for not receyving the Communion in his parishe church according to the lawes of this realme this yeare and a halfe."

Two years later (4 Sept. 1576), Wm. Foster and Ralph Younge, churchwardens of St. Sepulchre's, Northampton, present "that one, John Clarke, hathe kept carde plaie in his house in the tyme of Comon praier, one sondaie with two straungers." The archdeacon pronounced him excommunicate, but next day he appeared, and submitted for correction, whereupon the archdeacon warned him not to offend again.

* The marriage is duly recorded in the parish register of St. Giles' Robte. Hills was maryed unto Susanna Ashby the xiiijth daye [January, 1588-9].

In 1577 (Oct. 10), the officials of the same church presented a certain Thomas Marser on a very curious plea: "that he doth withold a bell rope from the church wch before good witnes he graunted to find duringe his lyffe."

At Easter, 1581, the churchwardens of St. Giles', presented

"Robert More, a phisition and his wife, for absenting themselves from the church at tyme of devyne service and not receyvinge the communion this last two yeares."

More was excommunicated.

At Michaelmas, in the same year, . . . Bradshaw was presented for being "a common scold and swearer," and was also excommunicated; and the same punishment was inflicted on Reginald Beckett for being a common "drounckard!"

On Nov. 6th, 1590, the wardens of St. Giles', presented Mr. Brytten "for setting his folks to plough on festival days." And George Hylls, a mason, of the same parish was presented for working on Michaelmas Day in the open street.

For offences of this nature penances were usually inflicted. The following is a good example of the kind of penance to which the guilty parties had to submit.

"Penance enjoyned to John Mannsfield, Edward Wodd, Sylvester Bell, Thomas Ewster, John Dawlbie, of Thrapston, for *reapinge wheate one the Sabaoth daie*, as followeth:—

"The said parties shall openlie before the Minister, the churchwardens and dyvers others of the parishioners, acknowledge their faults, and promise never hereafter to comytt the like offence, and to certifie of the doinge hereof under the hands of the Minister and churchwardens at Owndell, the next courte, beinge the xij of December next.

Dat. ultimo die Novembris Anno Dni.

1592. per Me, Johannem Mottershed."

The penance was duly carried out, and a note to that effect is inscribed on the order.

"These are to certefy you y^t the partys wth in named have acknowledged their faults and have satisfied the penance for the same enjoyned them accordingly as therein You have prescribed.

By Me, Edmund Massye,
Minister of Thrappton.

Churchwardens	{ John Thorpe.
	{ John Sothell.
Sydsmen	{ Thomas Sawman.
	{ Robert Wells.*

* Loose Sheet in Correction Book (1590) at Peterborough.

Six weeks later, we get an example of the punishment inflicted by the same official upon a scold :—

"Penance enjoined to Marie Chateridge, of Lutton, for scoldinge, as followeth, viz. :—

"She shall uppon Sondaie next at mornynge prayer ymediatlie after the second lesson before the congregacon there assembled standing nere unto the pulpitt openlie acknowledge her offence and promise that hereafter she will never comytt the like, And of the doing hereof shall certifie at Owndell the next court daie being the xxth daie of Februarie under thands [the hands] of the Minister and churchwardens.

Dat. decimo die Februarii Anno dni 1592."

John Mottershed."

This penance was also duly carried out, and a certificate to that effect was presented at the next court.

Scolding seems to have been a common failing among the good people of St. Giles', at this time !

On March 11th, 1601-2, the churchwardens presented "the wife of John Gardner for a common scold."*

On July 16, Rose Waugh and Suzanna Corpson, were presented for a similar offence ; and Christofer Dawes was accused of "harboring Alice Dawes his syster, beinge excommunicate."*

In the same year (1602), Mr. Conygrave was presented at the Archdeacon's Court."

"for abusing the churchwardens in the church [of St. Giles] in brawlinge sorte, and sayeing that they did lye, and for not payenge his church duties."†

At the Archdeacon's Visitation held on Oct. 16, 1610,‡ there were a number of presentments from the parish of St. Giles.

Henry Molton and Robert Ives, the churchwardens, and John Stanfeilde, jurat,§ presented "the widdowe Lea for disturbinge her neighbours in the churche and rayling upon the churchwardens. Item wee present Willm Crooke, for a comon drunckard, and for rayling upon our Minister, and for disobeying and raylinge against his mother in lawe and alsoe strikinge her. Item wee present Agnes the wife of George Nunnely and Elizabeth Holmes the widdowe for scouldinge

* Correction Books. Archdeacon's Records at Peterborough.

† Ibid.

‡ *Comperia* in Michaelmas Visitation, 1610.

§ The other jurat for this year was George Nunnely, whose wife was presented !

and fighting together to the greate disquiet of theire neighbours. Item wee present the wife of Edward Leakins and the wife of Thomas Newton for comon scoulds." Various others were presented "for being absent from comon prayer and not orderly coming to comon prayer accordinge to the cannons."

So much for the laity. But the churchwardens were also expected to keep a vigilant eye on their clergy, and as has been already stated, John Foster and Edmund Skinner (Vicars of St. Giles'), were both summoned before the Arch-deacon's Court, at the instance of the churchwardens, for ecclesiastical offences.

One or two other cases may be mentioned. At the Arch-deacon's Visitation held in All Saints' Church 19th May, 1575, the churchwardens of All Saints complained that Mr. S [mith] their parson, "dothe not exercyse the cathechisme for the Instrucon of children wth in the said paryshe on Sondaies and holie daies accordinge as ys sett forthe in the booke of Comon prayer."

In 1583, at the Michaelmas Visitation, the wardens of Upton, complained that there had been "no communion this yeare and halfe in default of Mr. B . . . Minister. That he readeth not the Quenes Majesties' injuncons and that he will not weare his surplus."

Similar and more serious complaints were brought against the Vicar of Moulton.

In July, 1602, the churchwardens presented "Mr. Dale,* for that he doth not weare his surples at the administring of the sacraments, neither at Marryage, nor Buryall. Item, he doeth not bydd the festyvall daies, neither the fastinge daies accordinge to the booke of Comon prayer. Item, we presente that an unknowne preacher came and preached wth in our parish and would not shewe his lycense being by us then required to shewe it. His name is Mr. Becke as we heare. We presente Wm. Wells did receyve the Comunione the last tyme of receyving it, (wch was about the fourth of Julie, 1602), sittinge. Item, we presente the wiffe of Francis Lambe of

* Wm. Dale was Vicar of Moulton, 1597-1607.

Pysford for the like. Item, we presente Willm Weston for that he in contemte of my lo. of Peterborough his confermacon of children did aske if he had bysshop the children wth a halter as they did in the old tyme."

Three years later (June, 1605), the churchwardens of Moulton complained once more about their Vicar's proceedings.

"We present Mr Dale, our Vicar, for that he keepes Willm. Wells, an excommunicate person upon his grounds. We doe likewise present him for that many dayes we have had no service, as namely upon Lowe Sunday and the Sunday following. We do likewise present him for that these twooe yeares he hath not goen on procession [on Ascension Day]. Item, we present the wife of our Vicare, for that she rideth to market behinde the said excommunicate, Willm. Wells."*

But although the churchwardens were expected to look after the morals of the parishioners and to see that they attended and behaved properly at church, their first duty, as their very name implies, was to care for the maintenance of the fabric.

The churchwardens of St. Giles', appear to have been sometimes remiss in this matter, and in 1575, a suit was brought against them in the Archdeacon's Court, "for that the church walles were out of repaire."

In 1584, the churchwardens themselves made a presentment that "their chauncell is in decay the Quenes Majestie being patron."

In June, 1602, they made a similar complaint, "That our chauncell is out of repaire, but in whose default we knowe not."

In 1610, they had discovered that Sir Thomas Tresham was the defaulter, and he was proceeded against as being the lay impropiator or farmer of the Rectory.

Later on, in the same year, a complaint was made that "the church leades [of St. Giles'] were oute of repaire and it raineth in in many places."

The whole building was evidently in a bad state, and three

* Correction Books, June, 1605. Wm. Wells had doubtless been excommunicated for refusing to kneel at Holy Communion (see above).

years later, the great central tower fell and demolished a considerable portion of the Nave.

The Vicar of St. Giles' at this time was Robert Sibthorpe, one of the most interesting of the long line of incumbents. His activity in raising funds for the restoration of the building is commemorated by a tablet in the nave of the church.

ROB. SIBTHORPES CARE
TO GODS TRVE FEARE
THIS DOWNEFALNE
CHYRCH GOT
HELPE TO REARE.
1616.

He is best known, however, as having been one of the staunchest supporters of the favourite Stuart doctrine of the divine right of Kings, and during the second decade of the seventeenth century his name was well known throughout the length and breadth of the land. This, however, was not till several years after he left St. Giles'. He resigned in 1618, on being appointed to the neighbouring living of St. Sepulchre's, Northampton, and in 1622, he became Vicar of the more important living of Brackley.

[A full account of his life will be found in the Chapter on the Vicars of St. Giles'.]

Sibthorpe was followed at St. Giles', by Wm. Birde in 1617, and Richard Holbrooke in 1620. The latter was Vicar of Evenley as well as of St. Giles', and he seems to have lived chiefly at Evenley, a village near Brackley.

During his tenure of office, the church of St. Giles appears to have fallen into a deplorable state of decay, as is shewn by two surveys made by the Bishop's officials in 1631 and 1637.

In the first instance the commissioner (Dr. Clerke) reported as follows :—

A vew of the decayes of churches in the deanerye of Northampton, September 3rd, Anno, 1631.*

St. Gyles in Northton.

The chancell not paved.

* *Church Surveys*. Vol. 4. Peterborough Epis. Records.

The great windowe in the chancell wholly unglased.
 The north Ile the like.
 The whole chancell wants whiting and painting.
 The Font wants a cover.
 The north Ile of the church wants paving.
 The Belfrie not paved and wants a sufficient flower [floor].
 The parish clerke wants a sufficient seate.
 There wants a Bible of the new translation.
 There wants the booke of Erasmus Paraphrase.
 There wants the booke of Canons.
 There wants the booke of God and the King.
 Noe booke to register strange preachers.
 The Communion Cupp wants a cover.
 Noe poore mans box.
 The church not painted at all.
 Noe table of the degrees of Matrimonie.
 The pulpit wants a cover.

Sam. Clarke.

Signum William Griffine, Gard.

Some attempt was evidently made to improve the state of the church, and in 1632, the churchwardens' accounts show that the considerable sum of £6 1s. 6d. was paid "to the hilliers for plastering ye chancell"; 9/- was also expended in repairing the east window; and 10/- was paid to Tho. Emberton "for tymber and workmanship abought ye pulpitt."*

In 1633, repairs were still in progress. The accounts for this year show the following payments:—

" Pd to Mellowes for the stone	£3	0	0
To Willm. Dawes for scabbling the stone ...	1	10	0
To John Battiseon for carrieng the stone ...	1	14	0
To Wm. Dawes for hewing the stone	4	0	0

It was in this year that Wm. Laud, became Archbishop of Canterbury, and his advent to power was marked by a determined attempt to reform abuses in the Church of England.

* The churchwardens' accounts for 1631 have been torn out, but one interesting item remains, "Received for ye old Communion Table, one shilling."

For three years (1634-37), the Primate's Vicar General, Sir Nathaniel Brent, went through the length and breadth of the land (the province of York excepted), correcting abuses and summoning refractory clergy and churchwardens before the Court of High Commission. The state of things revealed in his report is certainly somewhat startling. It is impossible to exaggerate the wanton defiance of rubrics, order, and doctrine (accompanied sometimes by the grossest slovenliness and irreverence), of which a large number of nominal conformists, both clergy and laity, were constantly guilty.

To take a couple of instances from Northamptonshire, we read that at Brigstock, "a clergyman named Price, scarcely ever read the Litany or the commandments. In reading the scriptures he omitted the name of Jesus, lest the people should take occasion to bow. He left infants unbaptized, and administered the Communion to persons sitting. He refused to read the *Declaration of Sports*, stopping his ears while it was being read by the Clerk. He locked the door upon his congregation and kept them in church to hear him preach till dark."

At Oundle, Mr. Cobbes, was found to be instructing his scholars out of a wrong catechism, and expounding the ten commandments unto them out of the writings of a silenced minister. He also refused to bow at the name of Jesus. Order was therefore taken for his suspension in case of his persistent refusal.

With regard to Northampton, the commissioner reported as follows:—

Northampton,

May 11 and 12, 1635.

"At my first entrance, the Aldermen (the Mayor being newly dead) came all unto me, and brought me a present. The next daye being Sunday, I observed that in tyme of divine service many put on their hatts at Morning Prayer; but in the afternoone (having marked what I did in the morning) they were all bare and soe continued Munday and Tuesday when I visited. Noe man boweth at the pronouncing of

the name of Jesus, and it is the greatest matter they sticke upon. By reason of much importunity and *ad convincendam malitiam*, I have respited them until the beginning of August, having assured them that offenders afterwards, shall answeare their contempts in the Court of High Commission. And I hope your Grace will be pleased to give leave. Mr. Ball, the chiefe minister of the Towne was assured to have given the Sacrament of the Eucharist to non-kneelants. But because he protested of his innocency and offered to take his oath and proved by witnesses that he had refused many in that kinde, I was contented to let him scape with an admonition ; and I have told him that if the Towne doe not reforme, he (because his power is great amongst them) will and ought to suffer in a very high degree. I have ordered divers things in the churches and churchyards there, and have caused a legall act to be made thereon."

The churchwardens', accounts of St. Giles' for 1634-5, show significant traces of the Vicar General's visit. Among other items of expenditure, we notice :—

To the Ringers at the comeing of Sr. Nathaniell Brent, vic. generall	0	2	6
To Thomas Pigin, for cancelling in the Communion Table	£3	10	4
Pd. to the Glazyer for adding the Lyon (being decayed) to Kinges Arms in the Glass windowe		10	0
Pd. for clothe to make a surplice and communion clothe	£3	0	6
Pd. for making the surplice and communion clothe ...		6	0

In addition to this, £13 2s. 6d. was spent in re-leading the church roof, and £4 os. 6d. " for timber and workmanship."

In 1636, the work was still incomplete, and we find *inter alia* the following payments made by the churchwardens, mainly for the repair of the tower :—

" Item paid to Mr. Woollaston for twoe peeces of timber	£2	14	0
To the carpenters	£2	0	0
Item paid unto John Symonds for mending of the steeple and for the fleashes of the church twoe hundred and eighteene pounds of new lead	£1	12	6
Item paid to John Symons for casting of the old lead	£6	5	10
Item paid to him for the new lead	£7	16	0
Paid unto Mr. Danbie for bords	£1	0	10
Paid unto William Dawes for stone for the bartlements of the church	£1	1	0

The Bishop of Peterborough (Francis Dee) cordially sup-

ported the Primate in his work of reform, and appointed Dr. Sibthorpe (late Vicar of St. Giles') and Dr. Clerke, Rector of St. Peter's, Northampton, to act as his commissioners, and to make a further episcopal visitation of his Diocese. The detailed report drawn up with regard to the various churches in Northampton, shews that in each instance reform was urgently needed. The document is dated Oct. 26, 1637, and contains the following orders with regard to the church of St. Giles :—

St. Giles, Northon, 26 Oct., 1637, before Dr. Clerke and Dr. Sibthorpe, commissioners, etc.*

Not done. The cancell of the comunion table is too wide betwixt ye Bannesters, it is fitt to be returned at both ends whereby the greater number may communicate at once.

Not mended. The comunion table is too long and fitt to be reduced to the length of an ell.

Not mended. The particon betwixt the church and the south chappell or Crosse Ile overagst the chancell is broken in divers places.

Whited but not painted. The chancell totally wants whiteing and paintinge and the Iles on the north and south side.

Not mended. The Tombe in the south Crosse Ile is shattered and ready to fall.

The Church.

Not mended. The clerkes seat is bungled up of rough boords wch ought to be made of neat worke aunswerable to the rest of the church. The settles in the space affixed to ye ends of the seats to be removed.

Removed There are divers bare formes in the church fitter for a kitchin than ye house of God, to be removed and none placed nor used there saveing onely such as are neatly made of joyners work correspondent to the seats.

* *Church Surveys.* Vol. 5. Peterborough Episcopal Registry.

Not
mended.

The north Ile wants seating throughout.

The south Ile wants seating for more than halfe.
[here follow 4 blank pages].

Mended
in some
parts.

The pavemt of the church is broken in divers places, uneven, and of rough stone in most places, and stands need to be taken up, new layd, and the defects supplied with hewen squared stone throughout aunswerable to the chauncell.

Not
mended.

The Belfry wants paveing throughout wch ought to be done as aforesaid.

Mended
only wants
painting.

The church wants whiteinge and painting and the upper windowes want pointinge in some places in soe much as the raine driveth in and staines the walls.

Taken
downe.

The boords over the screene or doores betwixt the chauncell and the belfry are indecent and stopp up the lights in the church.

Not
mended.

Both the church porches are out of repaire in ye pavement and settles and the south church porch wants a mullion to the west window and they both want doors to keep out rougis (rogues)*

Not
mended.

The west doore of the church is broken especially in the wickett and towards the bottome.

Not
mended.

The bible is not of the last translacon.

Not
Renewed.

The Comon Prayer booke is insufficient in not being printed accordinge to his Majesties direcons in the prayer for the queene, etc.

Provided.

They want Jewell and Harding
The bookes of Homilyes.

Wanting.

Erasmus paraphrase
God and the King

They have it.

ye prayers for ye 27th of March.

They have
none.

They want a cover for the Font.
And a hood for the Minister.

They are to provide 2 flagons of 2 quarts a peece more or one of a gallon yt soe all the communion

* At Yelvertoft "There wants a doore to keep beggars out of the Church porch."

wine web is to be administered at one comunion may be decently brought to the Lords borde, and consecrated and noe wine potts or other unfitt utensills to be unreverently presented there. The plates for the bread are like two butter dishes and if they be not able to provide plate or patten, they are to provide in exchange 2 neate ones of pewter of a fitter fashion.

Wanting

There wants a pulpit cloth.

Provided.

There wants a book for straing preachers.

They all
come up.

They are admonished to have so menie comunions betwixt this and the epiphanie that all may receive at the rayles and to present those yt refuse the next court after."

In the churchwardens' accounts for 1637, we find traces of the visit of the Commissioners. Among the payments made by the churchwardens were these :—

Pd. When the doctors came to visit our church	...	5	0
To the Ringers the same time	... ..	1	0

Some of the Commissioners' orders were immediately carried out. Thus 2/4 was paid

For knocking doune the partitions and mending the			
Kinges Armes	... ..	2	4
For making the clarkes seate and mending ye pewe	...	2	0

The paving of the church was also carried out, and William Dawes was paid £15

"for hewing a thousand foot of stone at 3d. per foote and for laying the same stone."

One of the Commissioners (Dr. Sibthorpe) provided two of the books required at his own expense, and the churchwardens presented 3/4

"To Mr. Roger Bird for bringing those 2 books given by Mr. Dr. Sibthorpe, to this parish."

The two books in question were probably the *Paraphrase of Erasmus*, and a *Book of Homilies*, for among the church goods handed over by the out-going churchwardens to their successors, at the end of the year (1637), these two books appear for the first time.

Sir John Lambe, the patron of the living, also came to the help of the parishioners by presenting them with a sum of £5.

In the neighbouring parish of All Saints, matters went much less smoothly. There the reforms ordered by the Commissioners encountered the most violent opposition.

The chief point of dispute seems to have been the erection of altar rails, and for nearly six months the Commissioners' orders were defied. At length, however, on January 12th, 1637-8, the two churchwardens were solemnly excommunicated. The bishop's wishes were then complied with, but on the outbreak of the plague in the following June, when Northampton was avoided by all, the good people of All Saints took the opportunity of demolishing the obnoxious rails.

"They cut the rail or cancel that was about the Lord's board in pieces, and brought down the Lord's Table into the middle of the chancel."*

It seems not improbable that this spirit of opposition spread to St. Giles', for among the churchwardens' receipts for the following year occurs this significant item:—

"Received for the Rayles of the Communion Table" 16 0

The Plague of 1638.

As has just been stated, Northampton suffered severely in 1638, from a visitation of the plague, and in proportion to its size, the scourge fell more heavily upon St. Giles' than on any other parish in the town.

One of the earliest victims, was Thomas Atkins, the parish clerk of St. Giles', who was buried 28 May, 1638.

The churchwardens' accounts of St. Giles' contain several interesting references to this calamitous outbreak:—

"Paid to John Carre's wife for washinge the carpet and cerplis when Thomas Adkins first fell sicke of the plague	1 0
Item to John Carre's wife in the same case for aringe the church bookes	6
Item for pitch, tarre and roszen to perfume and are the church at the sicknes time	2 0

* Letter from Dr. Clerke to Sir John Lambe, Dean of Arches, June 17, 1638.

From these items we gather that the use of disinfectants was beginning to be adopted in infectious cases. The number of burials at St. Giles' for the year 1638, was 185, the average number being only 21.

At All Saints, the death rate rose from 76 to 247; at St. Sepulchre's, from 18 to 114; and at St. Peter's, from 7 to 19. In the burial register of St. Sepulchre's under March 29, 1638, occur the words:—

"Att which time the sickness began." After the last name in January, 1638-9, the Vicar notes:—"At which time, the Lord be praised, the sicknes ceased."

So heavy had been the mortality at St. Giles', that the gravedigger's wages had to be largely augmented.

"Item laied out in graves besieds Mr. Collis his paye	£1	0	8
Item for tow shovles and one spaide to make graves		3	0

Richard Holebrooke, the Vicar of St. Giles', seems to have escaped the plague, but he died in the spring of 1639, and the living was vacant for nearly eighteen months.

There appear to have been several applicants for the benefice. Among the state papers preserved in the Public Record Office, is the following petition to Sir John Lambe, the patron of the living:—

"Petition of Henry Storke, clerk. That he was bred up at the University of Oxford, until he had taken the degree of M.A.*, but during the ten years that he has been in orders could only procure a poor curates place which would scarce afford him food and raiment, much less books for the improvement of his studies. The Lord Keeper lately gave him a presentation to the parsonage of Draycott Cerne, Wilts, upon lapse and simony, but he was forced to relinquish it by reason of the great and many difficulties in gaining possession and his own aversion to rise in the church by the fall and ruin of another minister with wife and children, and thus casting others into the misery which he himself was desirous to come out of. In regard whereof he is necessitated to seek some other preferment. The small vicarage of St. Giles, Northampton, being void by the decease of the late incumbent, and in your gift, I am bold, with all humility, to petition your worship, to present me to it, knowing you to be a worthy and incorrupt patron by your free bounty to my tutor Mr. Giles Thorne."†

The request was not granted, but Storke shortly afterwards

* Henry Storke was at Balliol College, Oxford, 1627-1632.

† Giles Thorne was Vicar of St. Sepulchre's, Northampton, 1639 to 1640.

became Rector of Saltford, Somerset, from which living he was sequestered in 1647, by the Westminster Assembly.

Meanwhile the parishioners of St. Giles', were becoming impatient, and various embassies were sent to Sir John Lambe, urging him to fill up the vacant living.

The churchwardens' accounts for 1639-40, contain the following items:—

" Spent in a journey to Sir John Lambe wth a peticon for a mynister	11	0
Item when I went to London to Sir John Lambe, horse meate and hors hier	12	0
It. spent in sacke and clarett to welcome Sir John Lambe	2	0
It. to the Ringers when Sir John Lambe came to the Towne	10	0
Item spent by churchwarden Ives in goeing to Rowell to Sir John Lambe in Easter week last... ..	7	6

The churchwardens, during the vacancy in the living, had to provide for the services as best they could, and we notice in their accounts:—

" Item for a quart of sacke to Mr. Martin when he preached	1	4
It. a quart of sacke to Mr. Wilkins	1	4
It. to Mr. Knight when he gave the communion, a quart of sack	1	4

The last-named of these (John Knight) was at last selected by Sir John Lambe, and was instituted to the living of St. Giles', Sept. 2, 1640. He only held it for a few weeks, and resigned in December, on being appointed to the Vicarage of Calverton, Bucks.

During the troublous times of the Civil War, and the Commonwealth, the Vicarage of St. Giles', was held by two men, both of whom appear to have been in sympathy with the Puritan movement, John Goodman and Jeremiah Lewis. The second of these, was a man of some interest. He was the son of Jeremiah Lewis (Vicar of All Saints, Northampton, from 1616 to 1628), and was therefore a native of the town. He appears to have become Vicar of St. Giles' about the year 1648, but as the Episcopal Registers are practically a blank from 1645 to 1660, it is impossible to ascertain the exact date of his appointment. Calamy says, "He was greatly followed and universally respected, except by some Quakers who would sometimes affront him, but he used to pass by without re-

garding them. He was a man of great meekness and singular prudence ; much beloved by the neighbouring ministers, and an intimate friend of Mr. Daniel Cawdry of Billing [a leading Puritan divine]."*

He was ejected in August, 1662, for refusing to use the Book of Common Prayer in accordance with the Act of Uniformity.

" He was a very reserved man (says Calamy), and it does not appear that he ever preached afterwards. Indeed, he seldom went abroad, and not long after died at Northampton." This entirely refutes the statement that has sometimes been made, that on his ejection from St. Giles', he founded Castle Hill (Doddridge) Chapel.†

At the Archdeacon's Visitation held in Northampton in Oct., 1662, St. Giles' is entered as vacant, and further evidences of the vacancy are to be found in the churchwardens' accounts for this year.

" Item payd for a letter of sequestration	...	...	1	0
Item payd for a pint of sacke for Mr. Scriven's preaching			1	0
Item payd for a quart of sacke for Mr. Price's preaching				
Sept. 28....	...	...	1	8
Item payd to Mr. Daniell Ward for preaching, Nov. 7th			11	0

The deprived vicar died in December, perhaps of a broken heart, and was buried among his former parishioners. The event is thus recorded in the parish register :—

" December, 1662, Mr. Jeremiah Lewis, Vicker of the Parish, was buried the xxixth day."

The ejection of Mr. Lewis and some 2,000 other clergy on "Black Bartholomew's Day," was an undoubted hardship, but it must not be forgotten, that an even greater number of earnest Episcopalians had been turned out of their livings in 1645, for refusing to renounce the Book of Common Prayer, to the use of which they had been solemnly pledged by the vows of their Ordination.

* Calamy and Palmer's *Nonconformist Memorial* (1803). vol. iii. p 42

† Mr. Adcock in his history of Castle Hill Chapel, says "There is no evidence for this assumption; facts tend in precisely an opposite direction."

Traces of the reversion to the old order of things are to be found in the churchwardens' accounts for 1661-1662 :—

' Laide out for ye font worke	...	...	...	3	4
" Paid for taking downe the Presbyterian font	...	...	...	1	0

The old font had been removed in 1654, and the lead with which it was lined, was sold for 16/-. The use of fonts was forbidden by the Puritans, and a basin was used instead. At Wilmslow, Cheshire* 2/8 was paid in 1647 for a "pewter basin for to baptize in"; and at Aldwincle, Northants, a basin was bought for a similar purpose for sixpence in 1655.

The following extracts also serve to shew changes in the same direction :—

" Payd to the parritor for bringing the booke of Common Prayer	...	...	...	1	0
" Payd for the Common Prayer Booke	...	...	...	10	8
A summons for ye surplis	...	...	...		4
For flourishinge ye Kinges Armes, mendinge the frame, and other charges insedent thereunto	...	...	...	£1	0 0

After the execution of Charles I., the Royal Arms were replaced by those of the Commonwealth, which were pulled down at the restoration of the Monarchy. The surplice had also been discarded while the Puritans were in power; and the Book of Common Prayer had given place to the Presbyterian *Directory*.

After the resignation of Jeremiah Lewis, St. Giles' was without a vicar till April 16th, 1663, when Thomas Poynter was instituted by the Archbishop of Canterbury, the See of Peterborough, being then vacant.

He resigned in 1676, and was followed by Benjamin Twigden (1676), and Jonathan Ives (1679).

Jonathan Ives, the Non-Juror.

After holding office for ten years, Ives was ejected from his living as a Non-juror, for refusing to take the oath of allegiance to William and Mary. The position taken up by the Non-jurors was this. Having sworn allegiance to James II., they

* Dr. Cox's *English Church Furniture*, p. 173.

could not conscientiously, during his lifetime, take a similar oath to his rivals and successors. They numbered among their ranks the saintly Bishop Ken ; Sancroft, Archbishop of Canterbury ; White, Bishop of Peterborough, and some of the most distinguished of English ecclesiastics, all of whom renounced their sees and benefices in 1690, rather than take an oath which their consciences condemned.

The following Northamptonshire clergy were deprived at this time as Non-jurors, in addition to Bishop White and Jonathan Ives.

Thomas Arnold, Rector of Deene.

John Bagshaw, Vicar of Sibbertoft.

Hilkiah Bedford, Rector of Wittering.

John Butler, Rector of Litchborough.

John Cuffe, Rector of Wicken.

Samuel Hawes, Rector of Braybrooke.

John Hughes, Minor Canon of Peterborough, and Curate of Eye.

*Edward Marston, Curate of Rushton.

Moses Soames, Rector of Broughton.

Richard Nicholls, Vicar of Welton, is also generally included in the list, but it is practically certain that he was never Vicar of Welton. He was, however, buried there, and a brass plate attached to a pillar in Welton church still records the fact.

MS.

Richardi Nicholls, A.M., Clerici, Qui in Deum Pius, In Seipsum rectus, In suos comis, In omnes benevolus, Integerrimam Servavit Conscientiam. Quo non alter sincerus magis aut cordatus ; Temporibus incertis non dubius, Gulielmo sceptrum Angliæ suscipienti, Pie et non Perduellioni ad instar juramentum rejecit quod suorum et ipsius damno, Cura et emolumentis ecclesiae relictis, Animose testatus est. Sed quod non licuit Concionibus, apprime præstitit exemplo factis non minus valens. Natus Die quarto Octobris Ano 1662, Denatus 29 Decembris 1717. Aetatis 55.

The death of James II., in 1701, did not relieve the Non-jurors of their difficulties, for they had sworn allegiance to him and " his heirs and lawful successors."

The most distinguished of the Northamptonshire Non-jurors was Wm. Law, of Kingscliffe, the well-known author of *The*

* Edward Marston afterwards complied.

Serious Call. He was too young to have been one of the original members of the party, but was deprived of his fellowship at Cambridge, in 1714, for refusing to take the oath of allegiance to George I.

The Non-juror schism, which began in this way, lasted for over a century. New Non-juror Bishops were consecrated to keep up the succession, the last of whom lived on till 1805.†

Week-day Services.

Two years after the ejection of Jonathan Ives, as a Non-juror, a pious layman (Mr. Arthur Goodday), gave a rent charge of £5 a year to the Vicar of St. Giles', in order to secure the reading of Common Prayer on at least two working days in each week.

It is popularly supposed, that at the close of the seventeenth century, religion was at a very low ebb, and that daily services were almost unknown in England. This was very far from being the case. In large cities, daily services were the rule, rather than the exception, and even in market towns they were by no means uncommon.

"Ralph Thoresby attended church regularly twice every day at Leeds; and we find, from incidental notices, that, when he was travelling, he was still able to keep up his habit, at least in market towns.

But daily services were also not uncommon in country places. Isaac Miller walked every day to read a service in his parish church at Highclere, and tolled the bell himself. Johnson, of Cranbrook, read the prayers every morning in his church, when at home. At Southwell, the prayers were said three times every day; at Brecknock, and Carmarthen twice. It was not unusual for pious people to leave bequests to parishes, on condition that daily service was performed.

. Bishops were in the habit of insisting strongly upon the daily service in their Charges and Pastorals. Sancroft, Sharp, Patrick, and Stillingfleet all do so; and Bishop

† Overton's *Hist. of the Non-jurors* (1902) p. 373.

Turner (of Ely) uses terms which are so forcible that they are worth quoting :—

“ Have,” he writes to the clergy of his diocese, in 1686 “ as the rubrick directs, morning and evening prayer every day of the week in your church . . . if by any means in the world you can prevail with at least a few of your parishioners, which sure cannot be wanting in most parishes, where there are either some devout gentry and persons of quality, or at least some piously disposed people ; and to all such I could almost kneel, begging them to do their parts towards so good a work, perhaps the best and the most public good they can ever do, in the places where they live ; and where there are either poor widows, who may well afford to be at prayers for those whose pensioners they are ; or children taught by a schoolmaster, or mistress, there it will be very bad if some little daily congregation might not be found, would but the minister attempt and labour at it with as much affection and zeal as the thing itself mightily deserves.”*

* Overton's *Life in the English Church*, 1660-1714, pp. 172-175.



HILL.



LAMBE



LAMBE

CHAPTER VII.

PATRONS AND ENDOWMENT.

The Patrons.

THE founder of the church of St. Giles, whoever he may have been, handed over the patronage of the living to the Prior and monks of the neighbouring monastery of St. Andrew, early in the twelfth century; and the gift was confirmed by King Henry I., about the year 1120 (*see above*, p. 4).

The monks continued to present, whenever a vacancy occurred in the living, till the middle of the fourteenth century, but on the outbreak of the long French wars, a difficulty arose. The Priory of St. Andrew was an alien house, dependent on the great Abbey of Cluny in France. It was contended by King Edward, that by paying dues to a French house, the monks were indirectly furnishing the sinews of war to his rival, the King of France.

On the outbreak of hostilities, therefore, the temporalities of all alien monasteries in England were taken into the King's hands, and as this included the right of presentation to the various churches which belonged to the monasteries in question, for the next seventy years the incumbents of St. Giles' were presented by the King, instead of by the Prior and convent of St. Andrew, except during the brief intervals of peace with France.

This constant source of annoyance was removed in 1399 (1 Henry IV.), an arrangement having been made by which the Prior and convent were for the future to enjoy all the rights pertaining to their house, but in time of war they were to pay to the crown an annual sum of 20/-, which was the ancient tribute (*apportus*) paid in time of peace to the mother house beyond the seas.* Five years later the privilege was still further extended. The house was naturalized, or made denizen, and free from all pensions to the crown.

On the suppression of the monastery in 1538, the patronage of St. Giles' passed to the King; and it remained in the royal hands till the reign of James I.

On January 15th, 1614-15, the King sold it to Edmund Duffield and John Babington, of London, and the transaction is thus recorded on the Patent Roll:—

[The King grants inter alia] "all those separate Rectories of the Parish churches of St. Giles and St. Edmund, in or near Northampton, and the tithes and ecclesiastical rights pertaining to the same Rectories, and all tithes of corn and hay (*bladorum et feni*) in the fields of Northampton, together with the *advowson of the church of St. Giles* and the Rectory and advowson of St. Sepulchre's, in the same town."†

A month later (Feb. 17th, 1614-15), the purchasers re-sold these advowsons and Rectories, (together with those of Cold Ashby), to Sir John Lambe, of Northampton.‡

Sir John Lambe

was the son of John Lambe and Elizabeth Aylett of Coggeshall, Essex, and is said to have been born in 1566. He was educated at St. John's College, Cambridge; B.A., 1586; M.A., 1590. After taking his degree, he taught for some years as an usher in various schools.

In 1600, he became Registrar of the Diocese of Ely, and two years later, Co-Registrar of Peterborough, and shortly

* Patent Roll, 1 Henry IV.

† Patent Roll. 12 James I., part 15, M. 24.

‡ Domestic State Papers. James I. Vol. LXXX.

afterwards Chancellor of the Diocese. From this time forward he devoted his life to the study and practise of Ecclesiastical Law, and attained to a considerable celebrity. In 1616, he was admitted to the degree, LL.D. He was "a strong supporter of the royal prerogative, and carried matters with a high hand against the Puritans in Northamptonshire, compelling them to attend church regularly on Sundays; to observe Holy Days, and to contribute to Church Funds." He was also accused of imposing grievous penances on Roman Catholic Recusants, and commuting them for fines; of holding Courts by preference at inconvenient times and places, in order that he might extort fines for non-attendance.

In 1621, the Mayor of Northampton presented a petition to Parliament complaining of these grievances, and the Speaker issued a warrant for the examination of witnesses. The King, however, intervened to stop the proceedings, and on his progress through Northamptonshire, knighted Lambe on July 26th, 1621, at Castle Ashby. In 1629, Sir John Lambe became a member of the High Commission Court, and was for many years one of Archbishop Laud's most active supporters. In 1633, he succeeded Sir Henry Martin as Dean of Arches, and on Jan. 26, 1639-40, became Chancellor to Queen Henrietta Maria.

He was one of the first to suffer the vengeance of the Long Parliament. He was summoned to appear at the bar of the House of Commons to show cause why he had compelled the rate-payers of Waddesdon to maintain an organ and organist contrary to law. Failing to appear, he was sent for as a Delinquent, and produced at the bar on Feb. 22, "in extremity of sickness both of mind and body," but was released on bail (March 1st).

Proceedings were also taken against him in the Lords for compelling the churchwardens of Colchester to erect altar-rails; and for unlawfully depriving a certain Walter Walker, of the commissaryship of Leicester. The house compelled him to pay £100 to the widow of one of these Colchester churchwardens; and £1250 to Walker. It was even proposed

at one time to impeach Lambe, together with his friend, the Archbishop, but the idea was eventually dropped.

Lambe fled to the King at Oxford, and was incorporated there 9 Dec., 1643. He was reduced to great straits, and in 1645, was "in want of a dinner." In 1646, after the surrender of Oxford, he petitioned Parliament to be allowed to compound for his estates.* The business dragged on for many months, and before it was settled the old man died, doubtless of a broken heart, Dec. 1646.

Sir John married Ann (elder daughter of Sir Thomas Crompton), by whom he had two daughters, Barbara and Mary.

(1) Barbara, the elder, was one of the beauties of the Court of Charles I., and married Basil, Lord Feilding, afterwards Earl of Denbigh. She died in April, 1641, and was buried in Westminster Abbey. (2) The second daughter died at the age of seventeen, and was buried at Rothwell, 16 Nov., 1638.

Sir John Lambe died intestate, but his estate was administered by his niece and heiress, Susan Hill, daughter of Edward Lambe, of Rothwell, and wife of John Hill, Vicar of Rothwell.

On January 26, 1646-7, John and Susan Hill presented before the Committee for compounding, particulars of Sir John Lambe's estate. At his death he was found to be "seised in fee of the Tower close and garden with appurtenances and a shopp in Northton, of the yeerely value of £7, and of the advowson of the Vicaridges of St. Gyles and St. Sepulchers there."†

After negotiations extending over nearly three years, the commissioners passed their report on October 1st, 1649, and the executors were allowed to compound for the estates by paying a fine of £628.‡

Four years later (Michaelmas, 1653), they sold the advowsons of St. Giles' and St. Sepulchre's to Peter Whalley and

* Dict. of Nat. Biography. See also *Northants Notes and Queries* (New Series). I. 168-171.

† Calendar for Compounding. G. 203. f. 393.

‡ Ibid.

Ferdinando Archer of Northampton. The price paid is not recorded in the "Fine." It is simply stated that "The said Peter and Ferdinando have given to the aforesaid John and Susannah the sune of money betweene them accorded."*

PETER WHALLEY was one of the most prominent men in Northampton in the middle of the 17th century, and died as Mayor of the Borough in 1656. (A short account of his life will be given in a succeeding chapter on the Whalley Family).

FERDINANDO ARCHER, M.A., was Headmaster of the Northampton Grammar School from Dec. 14, 1646, till 1696, when failing health compelled him to resign. He died nine years later and was buried at All Saints, 23 Jany., 1704-5.†

On the deprivation of Jeremiah Lewis in 1662, Ferdinando Archer presented to the living of St. Giles', but after this, the right of presentation remained in the hands of the Whalleys, and their kinsmen, the Watkins, till the year 1833, when the Rev. Edward Watkin, on Sept. 30, sold the advowson to Mr. Simeon's Trustees, who are the present patrons.‡

The Value of the Living.

The church of St. Giles, as has been already stated, was handed over by the founder to the Prior and monks of St. Andrew's, who thenceforward enjoyed all the emoluments, and paid a chaplain a miserable pittance to conduct the services. When compelled by Bishop Hugh Wells (1209-1235), to appoint a regular Vicar, with a fixed stipend, the following arrangement was made:—

The Vicar was to receive the whole of the income of the

* Feet of Fines. Michaelmas, 1653.

† Ferdinando Archer died intestate, and administration of his goods was granted 12th February, 1704-5, to his daughter, Mary Archer. (Somerset House, Admin. Act Book, 1705, fol. 32). Mary Archer was buried at All Saints, 12th April, 1710. Oddly enough she also died intestate. Administration was granted to her brother and sister, Ferdinando and Rebecca Archer, 21st December, 1711. (Northants. Probate Office).

‡ The sale was made under the Court of Chancery in the suit of Aberdeen v. Watkin. The conveying parties were the Rev. Edward Watkin and his incumbrancers.

benefice, but was to pay the monks an annual pension of twelve marks.

This arrangement was approved by the Bishop, and is entered in his endowment book at Lincoln. The actual wording of it is as follows :—

“ S. Egidii, Northampton.

Vicaria in ecclesia S. Egidii, Northampton que est eorundem auctoritate concilii ordinata est sic.

Vicarius habebit nomine vicarie sue totam illam ecclesiam reddendo inde dictis monachis annuatim xii Marcas si capitulum Lincoln' voluerit eis confirmare ii marcas in proprios usus similiter cum x (marcis) quas prius habent in eadem.”*

[“ St. Giles, Northampton. The Vicarage of the Church of St. Giles, Northampton, which belongs to the same [monks], is ordained as follows, by authority of the Council. The Vicar shall have in the name of his Vicarage, all the profits of the church, but shall pay annually to the said monks twelve marks, if the chapter of Lincoln are willing to confirm to them two marks for their own use, in addition to the ten marks which they already have in the same.”]

The church is not mentioned in the taxation roll of Pope Nicholas, drawn up in 1291 ; but in an inquisition held at Northampton, 15 May, 1428, before John Pirye, of Northampton, Thomas Erle, of Welton, Simon Horne, of Daventre, and John Harrys, of Rushton, collectors and commissioners of the Feudal Aid, the church of St. Giles is said to be worth “ seven marks and no more.”†

In the *Valor Ecclesiasticus* of 1535, the value of the living is estimated at “ £8 in common years, from tithes, oblations, and other profits.” Out of this, one shilling was paid annually to the Archdeacon for Synodals and Procurations, leaving an annual income of £7 19s. ; out of which 15/11 was due to the King for Tenths.

* Liber Antiquus de Ordinationibus Vicariarum tempore Hugonis Wells, Linc. Episc. 1209–1235.

† At the same survey, the church of All Saints is rated at 20 marks, St. Peter's at 30 marks, St. Sepulchre's at 4 marks, St. Mary's 40/-, St. Gregory's 46/-, St. Michael's 40/-, and St. Edmund's 20/-.

In 38 Henry VIII. (1546), a decree was issued in the Court of Tenths and First Fruits, discharging the parsonage of St. Giles' from the payment of Tenths and First Fruits.*

On the presentation of Martin Clipsham to the Vicarage in 1575, the income was said to be £7 19s.†

Under the Commonwealth, an attempt was made to augment the value of the living, and among the numerous Commonwealth papers at the Bodleian Library, is the following order with regard to the church of St. Giles.

18^o Martii, 1645.
Giles, Northampton.

"Resolved that ye yearely summe of 50^{li} bee payd out of ye profitts of ye Baylywicke of ye Citty of Peterborough appropriate to ye Deane and Chapter of Peterborough aforesd for increas of ye maintenance of ye minister of ye parishe of Giles in ye towne of Northampton, the present meanes belonging to ye sd parishe being now but 17^{li} per Annum and in ye best tymes but 24^{li} per Annum and yt &c."‡

A few years later the arrangement was altered, but the sum paid to the Vicar remained the same.

The Commonwealth Papers at Lambeth Palace contain numerous notes of these payments, of which the following are examples;—

§Decemb. 21st, 1654.
Giles, Northton.

"Whereas ye Trustees have ye 19th of October, 1653, ordered yt Tho. Faucenberge, Esqr., Recr. Genll. of ye publick Revenue should forthwth issue and pay out of ye profits of first fruits and tenths unto Mr. Jeremy Lewis Minr. of Giles in ye towne of Northton in ye county of Northton, ye summe of twenty five poundes to him due for halfe a yeare ending the 29th of Sept., 1653, wch ye said Mr. Lewis hath not hitherto recd., and hath therefore delivered up ye said order to ye said trustees to be cancelled. It is ordered yt Mr. Lawr. Steele, Treasurer,

* Lansd MS. 1029, f. 118.

† Ibid. 443, f. 233.

‡ MS. Bodl. 322, f. 56.

§ Augmentations of Livings (Lambeth Palace). Vol. 971, f. 44.

doe pay unto ye said Mr. Lewis ye said sume of twenty five pounds to him due as aforesaid. And it is further ordered yt ye said Mr. Steele doe pay to ye said Mr. Lewis, ye further sume of twelve pounds ten shill. to him further due for one quarter more ending ye 25th of Decemb., 1653. Ye said twenty five pounds and twelve pounds ten shill. ye said Mr. Steele is to pay out of ye profits of tenthes due for ye yeare 1653, and payable by Peter Whalley, Esq., Recr. (Signed) Jo. Thorowgood. Rich. Young, R. Sydenham, Ra. Hall, E. Hopkins."

On March 15, 1654-5, a similar order was made:—

"Giles, Northton. Ordered that Peter Whaley, Esqr., Receiver doe pay unto Mr. Jeremy Lewis, Ministr. of Giles in the Towne of Northton. in the County of Northton, the sume of fifty poundes to him due for one yeare ending the xxvth of Decemb. last, which the said Mr. Whaley is to pay out of ye proffitts of tenths due for the yeare ending the said 25th of Decembr (Signed).

Jo. Thorowgood, Ra. Hall, Rich. Sydenham, Jo. Humfry, Jo Poccock."*

Similar payments are ordered in 1655, 1656, 1657†; and in 1658 the Audit Office Accounts in the Public Record Office record the fact that Jeremiah Lewis "minister of Giles in Northampton Town," received a quarter's salary of £12 10s. from the Receiver of Tenths‡

At the same time, the parishioners of St. Giles' were also making an effort to augment the stipend of their Vicar. At a vestry meeting held on Oct. 20th, 1656, in the parish church of St. Giles, "it was ordered by the consent of the vestry that Mr. Jeremy Lewis, minister of the said parish, shall receive out of the Treasury, the sum of four pounds towards the making up of twenty four pounds for his maintenance amongst us, which we order Mr. John Ventris to pay, being present treasurer."§

Accordingly, Mr. Ventris' accounts for 1657-1658, shew a

* Lambeth Augmentations. Vol. 971, f. 84.

† Ibid. Vol. 971, ff. 119, 189, and 275.

‡ Audit Office Declared Accounts. Bundle 2239, Roll I. (P.R.O.).

§ Parish Vestry Book.

payment of £4 "to Mr. Lewis according unto an order by the parish."

Again on Sept. 2, 1660, the treasurer* paid 7/6 "For a load of straw for Mr. Lewis."

At the restoration of the Monarchy in 1660, the Commonwealth augmentations came to an end, and after the ejection of Jeremiah Lewis in 1662, it may have been found difficult to induce any one to accept the living. It is at any rate a significant fact, that at the Easter Vestry held only four days after the institution of his successor (April 16, 1663), the following resolution was agreed to:—

"St. Gyles, Northton.

20 April, 1663.

being Easter Monday.

Memorand. At a vestry then holden in the parish church of St. Gyles in the Towne of Northton, it was ordered, covenanted, and agreed by the parishioners of the said parish, That Mr. Thomas Poynter, the present minister of the said parish, shall have yearely payd unto him for officiating the cure of ye parish church of St Gyles, the sume of Forty pounds of lawfull money of England, halfe yearely at Michaelmas and Lady Day by two porcons, the same to be paid partly out of the dues that are yearly payable by the Inhabitants of the said parish to the Minister there (which he is to get to bee collected himselfe) partly to be paid by such of the Inhabitants of the said parish as have voluntarily subscribed their hands to a certain instrument or wrytinge bearinge date the nineteenth day of February last to that effect.

And what shall fall short of the said yearely sume of Forty pounds arising out of the dues and voluntary subscription, it is ordered and agreed by the parishioners that the same shalbe made up and paid out of the Treasury of the said parish by the feoffees of the said parish for the tyme beinge, and not by any particular person or persons hereunto sub-

* The Treasurer of the Feoffees.

scribinge, excepting such as are feoffees of the said parish. And alsoe that the said Mr. Thomas Poynter shalbe freed from payments of all manner of Taxes and payments whatever during his officiating the said cure."

In accordance with this agreement, we find the following entries in the feoffees' accounts:—

1663. August 19. Item to Paul Mattock and Samuel			
Scriver for their journey to Goldington to fetch Mr.	£	s.	d.
Poynter's goods	2	0	0
1664-5. For the chimneys at Mr. Poynter's house ...	0	10	0
Payd for ye Tenthes	0	19	7
Mr. Poynter for his half year ending Michaelmas last ...	3	8	0
1665-6, 12 Feb. For Mr. Poynters 5 fier hearths ...	0	5	0
1667, 27 May. Mr. Poynters hearth money for ye halfe year	0	5	0
1670, May 12. To Mr. Poynter for his yeares allowance			
out of the Treasury	8	0	0
1680. For 4 years chimney money of the Vicarage house	0	16	0

In 1688 the living was again augmented.

By his will, dated 22 April, 1679, Dr. Wm. Clark, Dean of Winchester, gave an annual sum of £300 to augment ten poor livings, to be named by him in a codicil. He died before doing so, and the selection of the livings to be benefited, was left to his trustees, Henry Compton, Bishop of London, and Dr. Stillingfleet, afterwards Bishop of Worcester.

The parishioners of St. Giles, hearing of this, despatched the following petition to the two trustees:—

To the Right Reverend Father in God*
Henry Lord Bishop of London and
to ye Reverend ye Deane of Paules;
and such other whome it may concerne.

The humble Petition of the Poore Inhabitantes of the Parish of St. Giles in the Towne of Northampton sheweth

That yor Peticioners hearing that it is in yor Lordshipps power to place the pious Guifte of Dr. Clerke Deceased upon such poore Vicaridges in Markett Townes as in yor Lordshipps Judgment stand most in need of Augmentacion, Then which none can bee a greater Object then this poore Parish of St. Giles the Vicaridge whereof not exceeding 17li per annum, and a great Congregation of People, disabled by the late dreadfull fire there to contribute to the maintenance of a fitt Preacher there, and besid, haveing had their Vicaridge house burnt downe and consumed by the said fire.

* Rawlinson MS. (Bodleian) D. 792, f. 11.

Yor Peticioners humbly pray yor Lordships favour and assistance herein whereby yor Lordship will leave a perpetuall monument in your native Country of yor singular love piety and Charity.

And yor Peticioners shall ever be obliged to pray for yor Lordship, &c.

Ri. Raynfford
Willm. Spenser
Arth. Goodday
Edm. Mattes
Edm. Archer
Robert Adys
Edward Lee
Thomas Judkin, ju.
John Dawes
Thomas Allin
Francis Monke
Edward Hodgkines
Joseph Jackson
John Dunkley
John Eason
John Judkin
Thomas Stanyan
Tho. Judkin, senior

Samuel Scriven
Daniell Smith
Thomas Claridg
William Pheasant
Ro. Coldwell
John Humphrey
Matthias Downes
William Wickes
Nathaniel Roberts
John Cox
Thomas Hinsly
George Clarke
Thomas Bradford
John Knight
Richard Lee
Thomas Placket
John Woolston
Matthias Dawes.

In order, as far as possible, to facilitate matters, the following agreement was shortly afterwards signed :—

Whereas Doctor Clarke late Deane of Winchester deceased hath given severall Augmentations of Thirty pounds a yeare to be disposed of to severall small Vicarages, at the discretion of the Right Reverend Henry Lord [Bishop] of London and the Reverend Doctor Stillingfleet, Deane of St. Pauls, London, his Trustees therein ; Now we whose names are hereto subscribed being the surviveing Feoffees of certaine Lands in Rothersthorpe belonging to the parish of St. Giles, in Northampton, doe hereby promise that in case the Trustees for the said Dr. Clarke shall be pleased to Settle one of the said Augmentations upon the Vicarage of St. Giles aforesaid, which we humbly and earnestly desire, then we will likewise settle the Fifteen Pounds per Annum, which hath been usually paid as an Addition to the said Vicarage out of the said Rothersthorpe Lands to the Vicar of the said Parish and his Successors for ever Witnesse our hands this Seventh day of May, 1688.

Ri. Raynfford
Arth. Goodday
John Clarke
Robert Adys
Tho. Judkin
The mark of
Thomas Claridge.*

The Trustees eventually decided to grant one of the Augmentations to St. Giles, and in August the vestry was specially called together to give their consent to the arrangement.

* MS. Rawlinson. D. 792, f. 17.

The Parochial Vestry book contains the following record of what took place :—

“Att a vestry held the 27th day of August, 1688, for the parish of St. Gyles in the toune of Northampton.

Whereas Dr. Clarke, late Deane of Winchester, did give severall Augmentacons of 30li per annum to poore Vicaridges to bee disposed by the right noble Henry, lord Bishop of London, and Dr. Stillingfleete, who have bin pleased to confer one of the sd. Augmentacons upon the church of St. Gyles upon condicon that the feoffees for the sd. parish doe settle the 15li a yeare usually paid out of the Farme att Thrupp to and upon the Viccar of St. Gyles and his successers for ever, now wee the inhabitants of the sd. parish here present doe hereby declare our willingnesse and desire that the said 15li a yeare bee settled accordingly as counsell shall advise.”

[Signed] Arthur Goodday, S. Lovell, [and many others].

Four years later (1692), Mr. Arthur Goodday gave a rent charge of £5 a year (secured on a house in St. James' end) to the Vicar of St. Giles', provided that he reads the Common Prayer in the Church on two working days in each week ; failing which the £5 is to be paid to the poor.*

In 1754, *Ecton's Thesaurus* describes St. Giles' as a “discharged”† living of the clear yearly value of £43 13s. 2d.

In 1812, the Governors of Queen Anne's Bounty allotted £200 to this benefice. The money was invested by them, and brings in an annual income of £10.

Lastly, in 1874, the living was augmented by the Ecclesiastical Commissioners. Under a regulation which empowers them to raise to £300 a year, livings in public patronage, with a population of more than 4,000, they made a grant of £200 a year to the Vicar of St. Giles' and his successors.

“We the Ecclesiastical Commissioners for England, acting in pursuance of the Act of the 29th and 30th years of Her Majesty, Chapter CXI., Sect. 5, do hereby, subject as is hereafter mentioned, grant to the Incumbent of the Vicarage of St.

* Notes on Church Endowment by Wm. Mobbs (1889).

† Exempt from payments of First Fruits.

Giles', Northampton, in the County of Northampton, and in the Diocese of Peterborough, and to his successors, incumbents of the same Vicarage, one yearly sum or stipend of £200, such yearly sum or stipend to be payable out of the Common fund, under our control, and to be calculated as from the 1st day of May in the year 1874, and to be receivable by equal portions on the first day of May, and on the first day of November in each and every year.

Dated 18 June, 1874."*

The gross income of the living is now returned at £391.

The Vicarage House.

The earliest Vicarage house stood in Abington Street,† but by the middle of the 17th century, it had become uninhabitable, and was sold in 1654 to Matthew Sillesby for £16 10s. At the same time a new house was purchased as a residence for the incumbent, which stood on the site of the present Vicarage. Among the deeds in the parish chest is one relating to this transaction. It begins as follows:—

1654-5. 13 January.

Whereas the Vicaridge house belonginge to the Viccars for the tyme beinge of the parish church of St. Gyles in the towne of Northton, beinge in great decay and very ruinous insoe much that the same was not usefull or habitable and thereupon the said Richard Raynsford and others, the parishioners of the parish of St. Gyles aforesaid, for the better accomodacion of the Viccars of the said church did lately purchase a messuage or Tenement wth the garden and other appurtenances thereunto adjoininge and belonginge, wherein the said Jeremiah Lewis now dwelleth scituate and being at the east end and on the south side of St. Gyles streete in the saide towne of Northton, neere unto the said church of St. Gyles, of Robert Sybthorpe, Doctor in Divinity and Edward Wallis, yeoman and Susanna his wife. To the end the same might forever hereafter bee and remayne to the Viccars of the said church for the tyme beinge for there habitacons being very commodious and usefull to that purpose, the conveyance of wch messuage or tenement and premises was taken in the names of said Peter Whalley and Jeremiah Lewis.

* London Gazette, 26 June, 1874, p. 3208.

† This house is referred to in the will of John Clerke, 7th December, 1500. See above, page 24.

In connection with this transaction we note the following items in the feoffees' accounts for the years 1654-1655:—

Aug. 9, 1654.

Item payd to Mr. Lewis towards ye making up of ye charges of ye attorneys bill for ye evidences of ye new Vicars house	10	0
--	-----	-----	-----	-----	-----	-----	-----	----	---

June 1, 1655.

Item payd Mr. Raynsfords clerke for the deeds of settleing the new Vicaridge house	12	0
---	-----	-----	-----	-----	-----	-----	-----	----	---

1662, Dec. 25.

For Repaireinge of Mr. Lewis his house	£1	15	0
--	-----	-----	-----	-----	-----	-----	-----	----	----	---

The new Vicarage was destroyed in the great fire of 1675, but was afterwards re-built. It was added to at various times, but after standing for about two centuries, it was pulled down in 1880, to make way for the present building. This was completed in 1881, at a cost of £1940 10s. 11d. Shortly afterwards (1882), the Vicarage garden was extended, which involved the outlay of another £600. This was raised by a gift of £250 from the patrons (Simeon's Trustees), £50 from Mr. Richard Phipps, and £300 from the Ecclesiastical Commissioners.

The house was again enlarged in 1884, by the Rev. R. A. White, at his own cost (£448 12s. 9d.).



CHAPTER VIII.

THE VICARS OF ST. GILES'.

No pains have been spared to make the following list as complete and accurate as possible. Careful search has been made in the Episcopal and Archiepiscopal Registries at Lincoln, Peterborough, and Lambeth Palace ; in the records of the Archdeacon of Northampton (Visitations and Correction Books) ; among the charters and manuscripts at the Public Record Office, the British Museum, and the Bodleian Library ; in the early wills at Somerset House, and in the Northampton Probate Office ; among the Municipal Archives ; and in the Parochial Registers and Vestry Books.

The result has been the addition of eleven names hitherto unrecorded in any printed list. (These are marked with an asterisk).

Three of these have been discovered in the Episcopal Records at Lincoln ; four in those at Peterborough ; while four occur in a little known manuscript in the British Museum, which contains a record of the presentations to livings in Crown patronage between the years 1559 and 1591.

In addition to this the dates of accession of many of the previously recorded incumbents have been corrected, and are here given accurately for the first time. The list of patrons of the living has also been completed, and the descent of the advowson clearly traced.

NAME.				DATE OF INSTITUTION.	PATRONS.
I.	...	Robert de Redeshale	...	1219 ...	Prior and Convent of Andrew, Northampton
II.	...	William Poetor	...	1231 ...	Ditto ...
III.	...	*John	...	1239 ...	Ditto ...
IV.	...	*William	...	...	...
V.	...	Robert de Horwode	...	1287, Sept. 26th	Ditto ...
VI.	...	Reginald de Staumford	...	1291-2, Jan. 27th	Ditto ...
VII.	...	Walter de Armeston	...	1300, Dec. 17th	Ditto ...
VIII.	...	William de Thorpmandeville	...	1313, May 22nd	Ditto ...
IX.	...	Hugh de Coleworth	...	1314-5, Feb. 16th	Ditto ...
X.	...	Richard Charles	...	1339, April 3rd	The King ...
XI.	...	Thos. Parente de Walcote	...	1361, July 2nd	Prior and Convent
XII.	...	Robert Wattes	...	1382-3, Jan. 27th	The King ...
XIII.	...	John Garner	...	...	...
XIV.	...	John London	...	1404, Nov. 25th	Prior and Convent
XV.	...	Wm Hawkyn de Keylmersh	...	1411, Aug. 2nd	Ditto ...
XVI.	...	*Wm. Hendessone	...	...	Ditto ...
XVII.	...	Wm. Talbot	...	1421, May 9th	Ditto ...
XVIII.	...	John Wylchar de Karcolson	...	1422-3, Mar. 3rd	Ditto ...
XIX.	...	Wm. Bekeby	...	1428-9, Feb. 10th	Ditto ...
XX.	...	Peter Maxey, LLB.	...	1454-5, Feb. 6th	Ditto ...
XXI.	...	John Hammys, M.A.	...	1455, July 26th	Ditto ...
XXII.	...	James Banaster	...	1465, Aug. 14th	Ditto ...
XXIII.	...	John Ilam, LLB.	...	1471, Aug. 4th	Ditto ...
XXIV.	...	Thos. Parmenter, M.A.	...	1478, Aug. 9th	Ditto ...
XXV.	...	Thos. Sergeant	...	1512-3, Feb. 21st	Ditto ...
XXVI.	...	Wm. Cocks <i>alias</i> Godfrey	...	1532, May 27th	Richard Cocks & Robt. Sturdy (by gr from Prior of St. Andrew) ...
XXVII.	...	John Roote	...	1538, April 17th	John Abre, (by gr from Prior of Andrew, pro hac v
XXVIII.	...	Martin Clipsham	...	1575, Nov. 23rd	The Queen ...
XXIX.	...	*Walter Roche	...	1578, Nov. 20th	Ditto ...
XXX.	...	*Henry Dowson	...	1579, May 15th	Ditto ...
XXXI.	...	*Edmund Lytler	...	1579-80, Feb 8th	Ditto ...
XXXII.	...	John Foster	...	1583-4, Mar. 6th	Ditto ...
XXXIII.	...	*Edmund Skinner, B.A.	...	1587-8, Mar. 2nd	Ditto ...

* Not recorded in any previous list of Vicars of St. Giles'.

VICARS.

CAUSE OF VACANCY.	AUTHORITIES.
... ..	Rolls of Bishop Hugh Wells, of Lincoln.
... signed 1239. ...	Ditto.
... ..	Rolls of Bishop R. Grosseteste, of Lincoln.
... ed 1287 ...	Register of Bishop Oliver Sutton, of Lincoln.
... ed 1291 ...	Ditto.
... signed 1300 ...	Ditto.
... signed 1313 ...	Register of Bishop Dalderby, of Lincoln.
... signed 1314 ...	Ditto.
... ed 1339 ...	Ditto.
... ed 1361 ...	Register of Bishop Burghersh, of Lincoln.
... changed, 1382 ...	Register of Bishop Gynwell, of Lincoln.
... ..	Register of Bishop Buckingham, of Lincoln.
... ed 1404 ...	Register of Bishop Beaufort, of Lincoln.
... signed 1411, on a pension ...	Ditto.
... ..	Register of Bishop Repingdon, of Lincoln.
... changed 1421, for Farndysh ...	Register of Bishop Fleming, of Lincoln.
... changed 1422, for Moreton Rectory ...	Ditto.
... changed 1429 for Wilby ...	Ditto.
... ed 1454 ...	Ditto.
... signed 1455 ...	Register of Bishop Chedworth, of Lincoln.
... ed 1465 ...	Ditto.
... ed 1471 ...	Ditto.
... ed 1478 ...	Ditto.
... signed 1512, on pension ...	Register of Bishop Rotherham, of Lincoln.
... ed 1532 ...	Register of Bishop Smyth, of Lincoln.
... ed 1538 ...	Register of Bishop Longland, of Lincoln.
... ..	Ditto.
... signed 1575, died 1576 ...	Ditto.
... signed or deprived ...	Register of Crown Presentations. Lansd. MSS. 443.
... ..	Ditto. Ditto. 443.
... signed ...	Ditto. Ditto. 443.
... married 3rd Dec., 1582, at St. Giles ...	Ditto. Ditto. 443.
... deprived 1587, buried at St. Giles, 26th Jan., 1590-1 ...	Peterborough Episcopal Registers (<i>Scambler</i>).
... signed 1596 ...	Lansd. MSS. 444.

NAME.	DATE OF INSTITUTION.	PATRONS.
XXXIV. John Carre	1596, April 28th	The Queen ...
XXXV. ...*Wm. Lingard, M.A. ...	1606, 22nd Sept.	The King ...
XXXVI. Robert Sibthorpe, M.A. ...	1607-8, Feb. 13th	Ditto ...
XXXVII. *Wm. Birde, M.A. ...	1617, April 26th	Sir John Lambe
XXXVIII. Richard Holbrooke, S.T.B.	1620, June 7th	Ditto ...
XXXIX. *John Knight, M.A. ...	1640, Sept. 2nd	Ditto ...
XL. ... John Goodman, M.A. ...	1641, June 11th	Ditto ...
XL I. ... Jeremiah Lewis ...	1648, occurs ...	John and Susannah P
XL II. ... Thomas Poynter, M.A. ...	1663, April 16th	Ferdinando Archer
XL III. ...*Benjamin Twigden, M.A.	1676, Aug. 1st.	Nathaniel Whalley
XL IV. ... Jonathan Ives, M.A. ...	1679-80, Jan. 31st	Ditto ...
XL V. ... Samuel Dudley, M.A. ...	1690, July 17th	Ditto ...
XL VI. ... Thomas Abbott, M.A. ...	1697, May 5th	Nathaniel Whalley (clerk) ...
XL VII. ... Bradley Whalley, M.A. ...	1701, Mar. 28th	Nathaniel Whalley (clerk) ...
XL VIII. Nathaniel Whalley, M.A. (jun.)	1701, Dec. 30th	Nathaniel Whalley (sen.)
XL IX. ... John Whalley, M.A. ...	1709, Oct. 8th	Nathaniel Whalley (jun.)
L. ... Francis Stanier, M.A. ...	1710-11, Feb. 26	Nathaniel Whalley (clerk) ...
LI. ... Edward Watkin, M.A. ...	1735, Sept. 25th	Nathaniel Whalley (clerk) ...
LII. ... John Watkin, B.D. ...	1786, Sept. 22nd	John Watkin ...
LIII. ... Thomas Watts, B.C.L. ...	1796, Jan. 30th	George Watkin (cle
LIV. ... Edward Watkin, B.A. ...	1812, Nov. 23rd	Edward Watkin (cle
LV. ... Wm. Henry Fairfax Robson	1864, July 28th	Simeon's Trustees
LVI. ... Henry Woffindin, M.A. ...	1878, Jan. 30th	Ditto ...
LVII. ... Richard Allen White, M.A.	1884, May 2nd	Ditto ...
LVIII. ... William Edward Chadwick D.D.	1903, Oct. 2nd	Ditto ...
Vicar ... Thomas Alfred Gurney, Designate M.A.		

* Not recorded in any previous list of Vicars of St. Giles'.

continued.

CAUSE OF VACANCY.	AUTHORITIES.
died 1606, June 16th, at St. Giles	Peterborough Episcopal Registers (<i>Howland</i>).
designated 1607	Peterborough Episcopal Registers (<i>Dove</i>).
designated 1617	Ditto Ditto.
designated 1620	Peterborough Episcopal Registers (<i>Dove</i>).
died 1639	Ditto Ditto.
designated 1640	Peterborough Episcopal Registers (<i>Towers</i>).
designated 1648; buried at Lam-	Ditto Ditto.
port, 22nd October, 1668	
deprived 1662, buried 1662 ...	
designated 1676. Rector of	Sede Vacante Register, Lambeth. (<i>Juxon</i>).
Houghton Conquest, 1676-	
1700	
designated 1679, Rector of Milton	Peterborough Episcopal Registers (<i>Henshaw</i>).
1679-1724	
deprived as a Non-juror, 1690	Ditto. Ditto. (<i>Lloyd</i>).
designated 1697, Rector of Brad-	Ditto. Ditto. (<i>White</i>).
den, 1697	
designated 1700, Rector of Kis-	Ditto. Ditto. (<i>Cumberland</i>).
tingbury 1700, died there	
16th March, 1709-10	
designated 1701, Rector of Co-	Ditto. Ditto.
genhoe, 1701-43	
designated 1709	Ditto. Ditto.
died 1710, buried 23rd Oct.,	Ditto. Ditto.
1710, at <i>St. Giles</i> '.	
buried at <i>St. Giles</i> , 9th June,	Ditto. Ditto.
1735	
buried at <i>St. Giles</i> ', 23rd June,	Ditto. Ditto. (<i>Clavering</i>).
1786	
buried August 21st, 1795, at	Ditto. Ditto. (<i>Hinchcliffe</i>).
<i>St. Giles</i> '.	
designated 1812	Ditto. Ditto. (<i>Madan</i>).
buried at Cogenhoe, 21st May,	Ditto. Ditto.
1864	
designated 1878	Ditto. Ditto. (<i>Magee</i>).
designated 1884	Ditto. Ditto.
designated 1903	Ditto. Ditto. (<i>Carr Glyn</i>).
designated 1910	Ditto. Ditto.

*Reginald de Staumford** was Vicar of St. Giles', from January, 1291-2, till 1300, when he resigned on being appointed to the Vicarage of Rothersthorpe. He resigned Rothersthorpe in 1301, and became Rector of Quinton (10 November), where he remained till 1313. In July, 1313, he was instituted to the Vicarage of Moulton. The date of his death is unknown.

Wm. de Throp Mundeville was Vicar of St. Giles', from May, 1313, till February, 1314-5,† when he resigned on being appointed to the Rectory of Stotesbury or Stutesbury. Here he remained till 1334, when he became Rector of Quinton, which preferment he held till 1342.

Hugh de Coleworth was Vicar of St. Giles' from 1314 till his death in 1339. He seems to have been involved in a somewhat violent attack on one of his neighbours, and on November 16th, 1319, a Commission of Oyer and Terminer was issued to Henry Sprigurnel, Robert de Haunstede, the elder, and John de Longville, to enquire into the matter.

Philip de Bukton, parson of the church of Weston Favell, complained that *Hugh de Coleworth, Vicar of St. Giles', Northampton*, with Robert de Veer, of Sudborough, and Richard de Aldwinckle, had, by night, entered his church and dwelling-place, and also his manor at Weston; that they had broken and burned the doors and windows of his said dwelling-place, manor, and church, carried away the books, ornaments, and vestments, of his said church, and also his goods, and certain charters and muniments of his, and assaulted Simon le Carter, his servant, in the said church, so that by the violent effusion of blood therein, the said church remained for a long time under interdict, whereby he lost the profits of his church and the service of his servants. And further that they had seized the complainant, carried him off to Northampton, and imprisoned him there.‡

It would appear that the assault arose out of a dispute as to the possession of the living of Weston Favell. Philip de

* Bishop Sutton's *Institutions*. f. 50 [57] dorset.

† Bishop Dalderby's *Register*, ff. 123 dorset, and 126 dorset.

‡ Patent Roll. 13 Ed. II. M. 27 dorset.

Bukton was duly instituted in 1300, but Richard de Aldwinckle, one of the rioters is also given by Baker* as Rector prior to 1320. The result of the disturbance is unknown; but on 25th April, 1320, a new Rector (John de Bennyngton) was appointed to Weston Favell.

Richard Charles was presented to the Vicarage of St. Giles' by Edward III. (March 3, 1338-9), the temporalities of the Priory of St. Andrew, Northampton, being in the King's hands, owing to the war with France.†

He was instituted in April, and held the living till his death in 1361. An entry in the Patent Rolls dated April 9, 1355,‡ records the presentation of a certain Geoffrey de Quenton to the church of St. Giles'. This probably refers to a projected exchange between Charles and Quenton, but it evidently came to nothing, for Richard Charles was still Vicar of St. Giles' at his death six years later.

Thomas Parente de Walcote was presented to the vicarage of St. Giles', by the Prior and convent of St. Andrew's, and was instituted 2nd July, 1361. After holding the living for twenty-one years, he exchanged with Robert Wattes, Rector of Upper Slaughter, co. Gloucester.

Robert Wattes was Rector of Abington from 18 Feb., 1379 to 1386. He was also Rector of Upper Slaughter in Gloucestershire, but exchanged with Thomas Parente (27 January, 1382-3), and thus became Vicar of St. Giles', Northampton.|| The date of his death is unknown.

John London was instituted to the living of St. Giles', on 25th November, 1404. He retired in 1411, on a pension of six marks for life.

Wm. Talbot was Rector of Farndish, Beds., till 1421, when he exchanged with Wm. Hendessone, and became Vicar of St. Giles' (May 9th). In March, 1422-3, he again exchanged and became Rector of Moreton, his place at St. Giles' being taken by John Wylchar de Karcolston.

* Baker's *Northants.* I. 76.

† Patent Roll. 13 Ed. III. pt. 1, m. 27.

‡ Patent Roll. 29 Ed. III. pt. 1, m. 14.

|| Patent Rolls. 6 Richard II. M 23. . Bishop Bokyngham's Register I. f. 225.

John Wylchar became Vicar of St. Giles', 3rd March, 1422-3, but exchanged with Wm. Beckby, 10th February, 1428-9, and became Rector of Wilby.

John Hammys, M.A., was a graduate of Oxford. He was "allowed to wear pellura," 23rd March, 1462-3.* He held the living of St. Giles' from 1455 till his death in 1465.

John Ilam, LL.B., was Vicar of St. Mary's, Northampton, 5th February, 1455-6, and of St. Giles', 1471 to 1478, when he died.

Thomas Parmenter succeeded John Ilam, 9th August, 1478, and held the living of St. Giles' till 1512.

He was also Vicar of Evenley, from 1st December, 1485' till 1487; and Rector of Sywell, 29th August, 1487. From May 25th, 1498, till 1514, he was Master of St. John's Hospital, Northampton. He resigned the living of St. Giles', in 1512, retiring on a pension of 4 marks for life. His name occurs as a witness to the wills of various St. Giles' folk. In 1487, Wm. Lynde left him 5 marks "for good and sadde advice and counsell unto my executors"†; and in 1500, John Clerke, of Northampton, Baker, bequeathed to "Maister Thomas Parmynter, Vicar of Saint Gylis, my curate, xls."‡

Thomas Sergeant was Vicar of St. Giles', from 1512-3 to 1532. His will is dated 4th March, 1531-2, and contains the following items. He leaves his body

"to be buried in the chauncell of Seint Giles befor Seynt Giles.
Itm I bequeath to the mother church of Lincoln iijs iiijd. Item I bequeathe to the reparacons of Sent Gilis iijs iiijd. Itm to the Fraternytie of Seint Clementt wth in the sayd church iijs iiijd. Itm to every preste dwelling wth in the college of All hallows goyng to ther comons a crysom to be ther napkyns. Itm to Sr Willm Chaddock§ a long Tauney gown lyned with blak ffreise. Itm to Sr Robertt Mastye a shortt gowne."||

Wm. Cocks. A priest of this name, took the degree of B.A., at Oxford, 27th February, 1532-3; Fellow of Oriel College, 1533; M.A., 16th June, 1537. Wm. Cocks was

* Boase's *Registrum Univers. Oxon.*

† P.C.C. 39 Milles.

‡ P.C.C. 20 Moone.

§ Sir Wm. Chaddock was chaplain of St. Clement's Gild (see above).

|| Northampton Probate Office. Wills Book D. 417.

instituted to the vicarage of St. Giles', 27th May, 1532, but paid his First Fruits under the name of William Godfrey. He is called William Godfrey in the *Valor Ecclesiasticus* (1535), but in the same year "Sir William Cocks, vycar" witnesses the will of a parishioner of St. Giles'.* He died in 1538.

In 1554, John Cocks, *alias* Godfrey, evidently a relative of this Vicar, left his body "to be buried by his friends in St. Giles' churchyard."†

John Roote was a monk of St. Andrew's, and on the suppression of the Priory in 1538, he was appointed to the living of St. Giles' (which then happened to be vacant), in order to save the King the cost of his pension.

On March 2nd, 1538-9, the Commissioners for appointing pensions to the monks of St. Andrew's, made the following order:—

John Rote, aged 36, assigned to the Vicarage of St. Giles', value £7, in lieu of pension.‡

The three Commissioners (Richard Layton, Robert Southwell, and Thomas Myldemaye) write to inform the Lord Privy Seal on the same day

"We have also assigned a vicarage of vij li nowe at this tyme vacant to one of the convent for his pension wiche most humblie desirith to have remision of the firste fruites thereof wiche we juge necessarie to be graunted by the Kinges highnes, leste the poreman shulde bege in the meantyme, the thyng beyng of so small vawle that everie of them haveing his pension shalbe in better case than he."

The Vicar thus appointed remained at St. Giles' for 38 years, and continued to hold office all through the troublous times of Edward VI. and Mary, and well on into the reign of Queen Elizabeth. The part taken by him in the burning of John Kurde has been alluded to above. (*See* page 39).

His name often appears as a witness to the wills of his parishioners, and not infrequently they left him small legacies. Thus in 1547, James Hopkins, Priest, bequested to "Sir John Rott, vicar of Seynt Gylis, my gostlye father, xijd";§

* Northampton Probate Office Wills. Book E. f. 165.

† Book M. f. 150.

‡ Cotton MSS. Cleop. E IV. f. 237.

§ Book J., f. 258.

Thomas Tarry, of Northampton, schoolmaster, (9th June, 1556) left him "*Sermones Discipuli, Sermones Parati, and the Expositicons of the Gospells*"*; and Thomas Harrison, tailor, in 1560, left him his "best wosted doublet, and a book, which he will of two."†

He appears to have resigned shortly before his death, but was buried at St. Giles'. The parish register records under November, 1576,

"John Roote, clerke and vicar of St. Gyles, buried the xxj^t daye."

Martin Clipsham was Rector of the church of St. Vedast, London, in 1559, and was one of those who signed the declaration accepting the Book of Common Prayer, and promising obedience to the Queen's injunctions. The declaration was as follows:—

Wee doo confesse and acknowledge the Restoryng agayn of the aunciaunt jurisdiction over the state ecclesiasticall and spirituall of this Realme of Inglande, and the abolishing of all forayn power repugnaunte to the same according to an Acte thereof made in the late Parliamente begonne at Westminster the xxijth daye of January, in the first yere of the Reigne of our Sovereigne Lady Quene Elizabeth, and ther contynnyng and kepte to the eighte of Maye then nexte ensuyng; thadmynstracion of the Sacramentes, thuse and order of the divyne Sarvice in maner and forme as it is set furthe in the Booke commonly callid the Boke of Comon Prayer establisshed by the same acte, and Thorders and Rules conteyned in the Injunctions geven by the Quenes Majestie, and exhibited in this presente vysitacon, to be accordyng to the true worde of God and agreable withe the doctryne and use of the prymatyve and Apostolik churche. In wytnes whereof wee have hereunto subscribed our names

Per Me Martinum Clypsham, Rect. ecclesie Sancti Vedasti 1559."‡

The subscriptions were signed in the church of St. Laurence, Jewry.

Clipsham seems to have been in trouble with the authorities in 1564, for on October 1st of that year, another Rector was appointed to St. Vedast§, the living being vacant (*certo modo de jure vacantem*). Matters were evidently accommodated,

* Northampton Probate Office Wills. Book N. f. 23. He also left "to Francis Kent my scholar my dixonary."

† Ibid. Book R. f. 93.

‡ Lambeth Palace Charters. Vol. xiii. No. 57.

§ Parker's Register. f. 366a.

for Clipsham was still Rector in 1571, in which year he resigned St. Vedast.*

On November 23rd, 1575, he was appointed to the Vicarage of St. Giles', Northampton, by Sir Nicholas Bacon, Keeper of the Great Seal. It is expressly stated that the appointment was made "on a petition of the Mayor of Northampton, the living being vacant by the resignation of the previous incumbent."†

The Parish Register records that :—

" Martyne Clipsham, clerke, redd his articles after his Induction the xxvith daye of this monthe of Maye, 1575, Anno Elizabeth Regine decimo octavo." " Md. that the xith of June, beinge Mondaye in Whitson weeke, he Red his articles agayne."

Why the reading of the articles was repeated it is impossible to say.

Just four years later, 11th June, 1579, a letter from Martin Clipsham, " Vicar of St. Giles, in the towne of Northampton, to Sir John Spencer, Sir Edward Montague, and Roger Cave Esquier," was read before the Privy Council, then sitting at Whitehall. The letter contained a schedule of " verie lewde and heynous wordes touching her Majestie," spoken apparently by certain Northampton folk. The Mayor, himself, seems to have been implicated! The Council ordered Sir John Spencer and his two friends " to repair unto the said town, and there diligentlie to enforme them selves of the matter, and by such examinations as shalbe meete to be taken, to bowlte out the trothe of the matter, requiring the maioure to be assisting unto them therein, and willing him to certifie their Lordships what hath ben done heretofore by him and his brethren in that cause, and what he is able to aunswer to the matter wherwith he is charged in the said schedule."‡

It seems possible that some months previously, Clipsham had been deprived of his living, for on Nov. 20th, 1578, Walter Roche was presented to the Vicarage of St. Giles', by the advice of the Chancellor of the Bishop of Peterborough.§

* Archbishop Parker's *Register*. f. 404 dorse.

† Lansd. MSS. 443. f. 233.

‡ Acts of Privy Council, 11th June, 1579.

§ Lansd. MSS. 433. f. 262 dorse.

In 1584, Martin Clipsham became Rector of Stamford Le Hope, Essex, and remained there till his death in March, 1596-7.

He died intestate, but a nuncupative will was proved in the Consistory Court of London, by his widow, Anne, on May 2nd, 1597.

"Memorandum that Mr. Martin Clipsam, parson of Stanford le Hope, in the Countye of Essex and dioces of London the daye before he dyed beinge in the month of March, 1596 . . . sent for his curate, Mr. Atkinson and two of his neighbours, namely Richard Robinson and Henry Nuttinge and told them that he gave all he had to Anne, his wife, who was to be his executrix."*

Walter Roche was at Corpus Christi College, Oxford, 1555. Fellow, 1558. Presented by Sir Nicholas Bacon, Keeper of the Great Seal, to the Vicarage of St. Giles', Northampton, "at the petition and advice of the Chancellor of the Bishop of Peterborough," November 20th, 1578†

He only held the living for a few months, and either resigned or was deprived in 1579.‡

Henry Dowson was presented to the Vicarage of St. Giles', Northampton, by Sir Thomas Bromley, Lord Chancellor, 15th May, 1579,§ but resigned a few months later on being appointed to the Rectory of Leigh, in Worcestershire, 31st, January, 1579-80.|| In 1587, he obtained a licence to marry Alice Smith, of Bollington, Chester.**

The Parish Register of Leigh contains a record of the baptism of several of his children; Edmund (1591), William (1593), Elizabeth (1594), Johanna (1597), and Henry (1601). Of these William, Johanna and Henry were all buried in August, 1602. Henry Dowson died in 1605, and was buried, 8th May, at Leigh. His will was proved at Worcester in the same year.††

Edmund Lytler was Vicar of St. Sepulchre's, from 1578 to 1582. He was presented to St. Giles' by the Lord Chancellor.

* Consistory of London. *Register Sperin.* f. 150.

† Lansd MSS. 443. f. 262 dorse.

‡ Ibid. 443. f. 264 dorse.

§ Ibid. 443. f. 264 dorse.

|| Ibid. f. 278.

** Marriage Bonds 1587. No. 124a. (Worcester).

†† Worcester Probate Office Wills, 1605. No. 65.

8th February, 1579-80* and held both livings till his death. His daughter, Sara, was baptised at St. Giles', 4th March, 1581-2. He died just nine months later, and was buried at St. Giles', 3rd December, 1582.†

John Foster, a non-graduate, was presented to the Vicarage of St. Giles', by Sir Thomas Bromley, Lord Chancellor,‡ 2 Dec., 1583, and was instituted 6 March, 1583-4. He was apparently deprived in 1587, but appears to have still continued to reside in Northampton.

His death is thus recorded in the parish register of St. Giles', "John Foster, clerke, *sometyme* Vicar of St. Gyles, was buried the xxvj. daye." [January, 1590-1].

A note in the parochial register records that

"In the yeares of our Lord God, accordinge to the computacon of the Church of England, 1584, 1585, 1586, 1587, there was no register kept, John Foster beinge Vicar then." (For his other offences, *see* above, page 40).

Edmund Skinner was the son of Thomas Skinner, of Ledbury, Hereford, and took the B.A. degree at Oxford, 13th February, 1575-6. He was ordained Deacon, 26th September, 1574, and Priest, 25th September, 1575, by the Bishop of Coventry and Lichfield.

On March 2nd, 1582-3,§ he succeeded Edmund Lytler, as Vicar of St. Sepulchre's, and four years later, 2nd March, 1587-8, became also Vicar of St. Giles'.||

He appeared at the Bishop's Visitations of 1591 and 1594, as Vicar of both churches, but resigned St. Sepulchre's in 1594, on becoming Vicar of Pitsford, and quitted St. Giles' in 1596.

On June 22nd, 1603, he was licenced by Thomas, Bishop of Peterborough, as a Preacher.

Edmund Skinner married Bridget, daughter of Humphrey Radcliffe, by whom he had seven children, whose baptisms are all recorded in the St. Sepulchre's register.

* Lansd. MSS. 443. f. 278 dorse.

† "Edmund Litler, clerke, was buried the iijth day of December, 1582."

‡ Lansd. MSS. 444. f. 65.

§ There is no record of his Institution, but he was Inducted 16th March, 1582-3. (Peterborough Induction Book).

|| Lansd. MSS. 444. f. 139 dorse.

He held the living of Pitsford till his death in 1628. The Pitsford register contains the following record of his burial :— "1628, Edmund Skinner, parson of Pisford, being of yeeres 74, was buried May 21st, after yt he had been parson 34 yeeres."

By his will dated 1625, he left his body to be buried in "Pisford Chancel," and ten shillings towards "a sance bell." [Sance bell, was a fairly common English rendering of Sanctus bell, the small bell used at the Mass. In later Pre-Reformation days, this bell hung on the east gable of the nave, or amongst the other bells in the tower. After the Reformation it was frequently retained, and its use changed into a "sermon bell." The sermon bell was rung on the comparatively rare occasions when a sermon was to be preached by a licensed preacher, as distinguished from the usual homily. Sance bell in this will, undoubtedly refers to a sermon bell, a use of the old term which is occasionally, though rarely, found].

Robert, the second son of Edmund and Bridget Skinner was a man of considerable celebrity. He was born and baptized in St. Sepulchre's parish (21st February, 1590-1); educated at Brixworth, and admitted to Trinity College, Oxford, in 1607. Six years later he became Fellow of his College, and in 1636, was consecrated as Bishop of Bristol. In 1641, he was translated to Oxford. He was impeached by the Long Parliament, and imprisoned in the Tower, but was eventually allowed to retire to his Rectory of Launton, Oxfordshire, "in which time he did usually, as 'tis said read the common prayer and conferred Orders according to the Church of England." In 1660, he was restored to Oxford, and was translated to Worcester in 1663. He died in 1670, and was buried in Worcester Cathedral.

John Carre was presented to St. Giles' by Queen Elizabeth, 28th April, 1596. He was present at the Bishop's visitation in 1597; in which year he copied the entries from the old paper register into a new parchment volume provided for the purpose. (See Chapter on Registers).

He died in 1606, and was buried at St. Giles', June 18th.

The parish register records that

" John Carre, clearke, sometyme Vicker of St. Gilles, was buried the eyghteenth daye."

Wm. Lingard, M.A., was ordained Deacon by Richard Vaughan, Bishop of Chester, 14th December, 1600, and Priest on the following day. He was licensed to preach by Richard Bancroft, Archbishop of Canterbury, 2nd July, 1606.

On September 22nd, of the same year, he became Vicar of St. Giles', Northampton, but resigned a year later.

Robert Sibthorpe is said to have been the son of John Sibthorpe, a Northamptonshire clergyman, but his early history is very uncertain. He was already a B.A. in 1597, when instituted to St. Giles', and could not therefore have taken the B.A. degree in 1616, as has generally been stated.

He was ordained Deacon by Thomas Dove, Bishop of Peterborough, 15th June, 1606, and was admitted to the Priesthood three months later, 21st September, 1606.

His marriage with a relative of Sir John Lambe (Chancellor of the Diocese of Peterborough, and afterwards Dean of Arches), soon brought him to the front. Through the influence of the Chancellor, he was placed on the Commission of the Peace for Northamptonshire, and very soon after his ordination he was presented by the King to the Vicarage of St. Giles', Northampton. He was duly instituted February 13th, 1607-8, and the parish register records that

" Robert Sibthorpe, clerke, was inducted by John Nicholson, clerke, vicar of St. Sepulchre's, in Northton, into the parish church and vicaridge of St. Gyles, in Northton aforesaid, the xvjth daie of Februarie, A^o do. 1607."

From the same source we also learn that :—

" The aforesaid Robert Sibthorpe read his articles according to the form of the Statute, February 28th, 1607."

He signalised his residence in the parish by rebuilding the tower of the church, after its fall in 1614. (*See above*, page 45).

He resigned the living of St. Giles' in 1618, and accepted that of St. Sepulchre's, the advowson of which had been recently purchased by Sir John Lambe.

The registers of St. Sepulchre's bear witness that Sibthorpe was of a somewhat self-assertive and litigious character. They

contain a long account of a dispute between him and the Sexton in 1621, which is entered in full in the Baptismal Register.*

On October 22nd, 1622, Sibthorpe resigned St. Sepulchre's, on being appointed by Mr. William Lisle to the important living of St. Peter's, Brackley.

In 1624, he obtained the degree of Doctor of Divinity, through the influence of his friend, Dr. Piers, who was then Vice-Chancellor of the University of Oxford.

The Brackley registers also afford proof of his incumbency by a long entry covering a whole page, which seems to be, as well as that of St. Sepulchre's, in the vicar's own handwriting. It is there stated that from April, 1622, for five or six years together, Dr. Sibthorpe preached in the forenoon at St. Peter's, and in the afternoon at St. James', but that there was service in both places of worship twice on the Sunday. The result was, though it took the Doctor six years to find it out, that divers, especially those of St. James' End, neglected to come to the forenoon sermon in the parish church, and on being admonished,

" Endeavoured to excuse or justify themselves, because they had been att service in the Chappell (which they endeavoured to stile a church). He thereuppon desired to have all the Parish come to St. Peter's in the forenoone both to service and sermon, and then he gave no service att St. James', and likewise all the Parish to come to St. James' in the afternoone, both to the service and sermon, and then to have no service at St. Peter's, which St. Peter's was flexible unto, but St. James' would by no means condescend, but howsoever they did for sermons, they would have service twice every Sunday (indeed thinking they could, and boasting that they would compell the vicar to preach there also), whereuppon (after divers interruptions) the Dr. utterly discontinued all preaching at St. James' either by himself or by other, from Michaelmas, 1628, until after Christmas, 1629 (saving that att the instant intreaty of divers of the better sort of St. James' end, he gave them one sermon thereuppon the Sunday before St. Andrew (being Brackley Faire even). And whereas the Lecture which was licensed for the parish church, had for convenience of the Markett, been kept att the Chappell for divers years (divers beginning to claim it as a duty thither, and some abusing the Dr. in going thither, or coming from thence) he likewise removed the Lecture to St. Peter's, to show his own power, and leave his successor at free libertie, from March, 1628, until the..... day of..... 1629, during all which time there was no sermon att all att St. James' until at the instant intreaty of most of the best inhabitants of that end, and of the Mayor of the town, and acknowledgement

* Printed in Cox & Serjeantson's Hist. of St. Sepulchre's, pp. 174-5.

of the former errors and promise of amendment, he suffered the Lecture to return to St. James' during such time as he thought good, they using themselves and him well, and also was contented to preach there again sometimes, att his own pleasure, they acknowledging the same to be courtesie and not duty, and they being thankfull and not endeavouring to claim it as a custom, nor thereby to draw a burden upon himself or his successors, which he the rather did in respect that his patron and patroness, Mr. Lisle and Mrs. Lisle, of Evenly, divers times expressed to him their desire to that purpose in respect to the nearness of their dwelling. He would yet not have condescended att all nor would he now but conditionally, to prevent the prejudice of successors."

There can be but little doubt that the real difficulty at Brackley, arose from the dislike that many had to the extreme political views of their vicar, which became notorious throughout England, by reason of his published sermons of 1627.

In 1626, Charles I. who had quarrelled with his Parliament, conceived the ill-advised plan of trying to govern without one, and attempted to raise money from the country at large by so-called "free gifts," or "benevolences" for the support of the war. The result was not a success, and it was then suggested that "if men could not be forced to give money to the King, they had often been forced to lend." Charles accordingly ordered the immediate collection of a "forced loan." In every county and borough the plan met with the keenest opposition, and moderate men of all parties denounced the king's methods as inexpedient and unconstitutional. Unfortunately, however, as is often the case, the views of the more extreme men in his council prevailed with the King, and the "forced loans" were insisted upon wherever it seemed possible to collect them. The men of Northamptonshire protested strongly against these exactions, but Dr. Sibthorpe, vicar of Brackley, strenuously supported the King. At the Northampton assizes held in February, 1626-7, Sibthorpe preached a sermon at All Saints, in which he maintained the royal authority and prerogative in the most exaggerated terms, and taught the duty of passive obedience in every conceivable case. "If," said he, "princes command anything which subjects may not perform because it is against the laws of God or nature, or impossible, yet such subjects are bound to undergo punishment without either resistance or railing or reviling, and so yield a *passive obedience* where they

cannot yield an active one." This sermon led to curious complications. Archbishop Abbot was requested to licence it in order that it might be printed, but refused, stating his objections both to the general tenor of the sermon, as well as to particular assertions contained in it. As a result the archbishop was suspended from office. Eventually Dr. Sibthorpe toned down some of the most obnoxious expressions, and the sermon was submitted by the King to a committee, consisting of the Bishops of Durham, Rochester, Oxford, and Bath and Wells [Laud], who were asked to decide whether the sermon was, or was not, fit to be printed. They decided in the affirmative. This once celebrated sermon is now exceedingly scarce, but a copy is still preserved in the British Museum. The following is a transcript of the title page:—

APOSTOLIKE OBEDIENCE.

Shewing the duty of subjects to pay Tribute and Taxes to their Princes according to the word of God, in the Law and the Gospel, and the Rules of Religion and Cases of Conscience; determined by the Ancient Fathers and the best Modern Divines; yea even by those Neoterickes, who in some other things put too strict Limits to Regalitie.

A Sermon preached at Northampton, at the Assizes, for the Countie, February 22nd, 1626. By Robert Sybthorpe, Doctor in Divinity, Vicar of Brackley.

Tributa vero et Census iis qui a vobis constituti sunt ubique, imprimis conamur pendere. Just. Mart. Apol. pro Christian: ad Anton: Pium.

London, Printed by Miles Fletcher, and to be sold by James Bowler, 1627.

The sermon forms a well-printed thin quarto of forty pages. On the back of the title page is the following imprimatur:—

I have read over this sermon upon Rom. 13, 7, preached at Northampton, at the Assizes for the County, Feb. 22nd, 1626, by Robert Sybthorpe, Doctor of Divinity, Vicar of Brackley, and I do approve of it as a sermon, learnedly and discreetly preached and agreeable to the ancient Doctrine of the Primative Church, both for Faith and good manners, and to the Doctrine established in the Church of England and therefore under my hand I give authority for the printing of it, May 8th, 1627.

GEO. LONDON.

George Montaigne, Bishop of London, was not one of the episcopal committee, owing to his deafness, but he had the sermon (with the objections and answers), afterwards submitted to him.

This episcopal imprimatur is followed by a most fulsome, but brief epistle dedicatory, addressed to King Charles. A marginal note states, that when the Lord President of the Council and the Earl of Exeter were at Northampton, on January 12th, Dr. Sibthorpe, with other divines, "was put upon it to deliver my opinion in case of Conscience and Religion, *Whether it were lawfull to lend to the King or not?*"

A curious address to the Church and Commonwealth of England follows the dedication. It is reproduced in full:—

To his dear and Novrceing Mother,
The
Church and Commonweale of England
an humble sonne and devoted servant
prayeth peace and prosperitie
Holy and Happy Mother,

I know his Majesties Love desireth to have you united and neare unto him, and so much he hath injoynd us of the Tribe of Levi to certify unto you. Wherefore I thought it not my part to separate you, especially in a businesse which so nearly concerneth you as well as him. But earnestly to entreate you to take consideration of the innocencie and obedience wherewith our religion hath hitherto been crowned (which I here point at briefly and could demonstrate at large) and the peace and prosperitie which it hath produced. And whereas the Prince pleads not the power of Prerogative, nor the leading of Presidents, so much as Pitie for Religion's protection, the state's occasion and the inevitable necessitie of the season. Oh! Let not the people stand so much upon the pretence of libertie, as to lose saftie. Nor let Forms bring the matter to Privation, but all meete in a sweet mean for the Preservation of the Vniverse; for which perpetually praying, I continue

at your service and dispose,

ROB. SIBTHORPE.

The boldness of Dr. Sibthorpe's deliverance, which was only surpassed by that of his friend Dr. Mainwaring, rector of St.-Giles-in-the-Fields, London, brought him into special notice. The king made him one of his chaplains in ordinary, and presented him with the living of Burton Latimer, vacant through the promotion of Dr. Owen to the see of St. Asaph. To this benefice he was instituted on September 23rd, 1629. It is stated in Wood's *Athenae*, amongst several other blunders about Dr. Sibthorpe, that he was at this time preferred to a prebend at Peterborough, to which he was re-appointed at the Restoration. But this is a mistake; Dr. Sibthorpe's name does not appear at any time among the prebendal lists or institutions.

In 1629, he was called to give evidence against Williams, Bishop of Lincoln, who was accused by his Registrar of favouring the Puritans.

Eight years later, when the same Bishop was prosecuted for revealing the King's secrets, for scandalous language reflecting on the King and his Ministers, and for refusing to pay his share of the Ship Money, Sibthorpe again appeared as a witness against him. About this time, 1637, Dr. Sibthorpe and Dr. Clerke (Rector of St. Peter's) were appointed joint Commissioners to visit the whole Diocese of Peterborough, and to enforce conformity to the rubrics of the Book of Common Prayer. Sibthorpe's work in that connection has already been alluded to in a previous Chapter. (*See* page 50). It brought him into violent conflict with Miles Burkitt, Vicar of Pattishall, who accused him to the King of very arbitrary conduct.

In 1639, when one of his parishioners, George Plowright, Constable of Burton Latimer, was summoned to join the King's forces against the Scots, Sibthorpe made vigorous appeals for his exemption, on the plea that he had done good service against the English Puritans, and ought not to be sent to perish among Scottish ones! In 1640, as a County Magistrate, he took an active part in punishing those accused of spreading seditious rumours. At the first outbreak of the Civil War, Dr. Sibthorpe, realizing his unpopularity with the Parliamentary party, fled from his Northamptonshire preferences of Brackley and Burton Latimer, and joined the King's forces.

As a royal chaplain, he frequently preached before the Court at Oxford, and in 1646, had a University licence to preach in any part of England.

Walker, in the *Sufferings of the Clergy*, tells us that Dr. Sibthorpe "during the usurpation suffered great calamities, and once particularly was forced to fly for his life in the habit of his clerk. He was also plundered of all that he had."

A manuscript minute book, in private hands, of the proceedings of the "Committee for Sequestrations in Northamptonshire, 1640-44," gives the following interesting decision

of the House of Commons Committee Concerning Plundered Ministers, under date June 11th, 1644.

"Whereas the Rectory of the parish church of Burton Latimer, in the county of Northton, is and hath been sequestered for the space of six moneths and upwards from Robert Sybthorpe, Doctor in Divinity, for that he hath wholly deserted the cure of the said church, and betaken himself to the forces raised against the Parliament. It is therefore this day ordered by the Committee, that the said rectory and the profits thereof, be from henceforth sequestered from the said Dr. Sybthorpe to the use of Charles Newton, Mr. of Artes, a godly and orthodox divine, who is hereby appointed and required forthwith to officiate the said cure as Rector, and preach diligently to the parishioners of the said parish, in the said church, and shall have for his paines therein, the parsonage house and glebe lands, and all the tithes, rents, duties, and profits whatsoever of the said rectory, till further order shall be taken in the question. And all person and persons whatsoever are hereby required quietly to permit the said Mr. Newton to officiate the said cure, and to enter, possess, and enjoy the said house and glebe landes, and to have, receive, and take to his owne use all the tithes, rents, duties, and profits of the said rectory, as they will answere for it at their Perills.
JOHN WHITE."

Mr. Newton did not tarry long at Burton Latimer, and was followed by Mr. John Baynard. In the British Museum is the original manuscript minute book of the Committee for Plundered Ministers for the year 1647. On July 15th of that year, complaint was made by John Baynard, that Dr. Sibthorpe "notwithstanding the sequestration and in contempt thereof doth prohibit the parishioners from payment of their tithes" to the complainant, and the committee ordered Dr. Sibthorpe to appear before them in London, on August 6th, to answer for his contempt.

On August 27th, the same committee sequestered the parish church of Brackley, which he held in addition to that of Burton Latimer, from Robert Sibthorpe, delinquent, and ordered the vicarage dues to be paid to Thomas Harris, "Mr. of Arts, a godly and orthodox divine."

Dr. Sibthorpe outlived the Commonwealth, apparently spending the latter part of that period in obscurity and penury in London. At the Restoration, he was replaced in the living of Burton Latimer, but he was then an old man, and did not long enjoy it.

A copy of his will is at the Northampton Probate Office, and is dated April 21st, 1662. It must have been drawn up

just before his death, for he was buried in the chancel of the church of Burton Latimer, on April 25th, 1662. By this will he leaves five pounds to the poor of Burton Latimer, and "to Mrs. Darleston, of Long Acre, in the parish of St. Martin's, London (she and her husband having done mee many friendly offices in the late tymes of my trouble), the feather-bedd, curtaynes, and furniture of ye bed wherein I lodge." There is nothing else of interest in the will; Sibthorpe was evidently possessed of very small means besides his benefice.

Dr. Sibthorpe was certainly one of the most remarkable, if not the most noteworthy, of all the vicars of St. Giles'. He lived in most stirring times, both in Church and State, and played a very important local part. Anthony Wood, in his *Athenae*, wholly misjudges him when he writes that: "he was a person of little learning and of few parts, only made it his endeavour by his forwardness and flatteries to gain preferment. If you'll believe one (Andrew Marvell) that was no great friend to the Church of England, he'll tell you that Sibthorpe and Mainwaring were exceedingly pragmatistical and intolerably ambitious, and so desperately proud that scarcely any gentleman might come near the tail of their mules." Lloyd, on the contrary, in his *Memorials*, writes of him as a man of worth and piety, and tells us that Dean Towers, on being made Bishop of Peterborough, in 1638, was anxious that Dr. Sibthorpe should follow him in the Deanery, and wrote to that effect to Archbishop Laud.*

Richard Holbrooke was a native of Kent, and was admitted to Merchant Taylors' School, 11th November, 1594, his father, John Holbrook, being a member of the Merchant Taylors' Company. He matriculated at St. John's College, Oxford, 1st March, 1604-5, aged 18. B.A., 3rd July, 1606; M.A., 5th May, 1610; B.D., 4th June, 1617. In 1615, he was presented by St. John's College, to the living of Evenley, Northants, and held it till his death in 1639. He was also Vicar of St. Giles', from 1620 to 1639.†

* Much of this account is taken from Cox and Serjeantson's "*History of St. Sepulchre's*," pp. 144-154. See also *Dictionary of National Biography* (Sibthorpe)

† Foster's *Alumni Oxonienses*. Baker's *Northants*. I. 614.

John Knight, son of William Knight, of Northampton, tanner, and Margaret, his wife; was baptized at All Saints, 30th April, 1614. He matriculated at Queen's College, Oxford, 4th November, 1631, aged 17. B.A., 27th June, 1633; M.A., 31st May, 1636. He was instituted to the Vicarage of St. Giles', Northampton, 2nd September, 1640, but resigned three months later on being presented by the King to the Rectory of Calverton, Bucks (4th December, 1640). He remained at Calverton till his death in 1661, and was buried there 11th August. His will is dated 1st August, 1661, and was proved 14th December, 1661.

He leaves £400 to his eldest daughter Letitia; and £250 each to his sons, William, Woodward, and Richard*; and a like sum to his younger daughters, Martha and Sarah. He leaves his farm in Hartwell (lately purchased), to his father-in-law, Richard Woodward, of Avon Dasset, co. Warwick, Gent., to sell and pay the above-mentioned legacies. The rest of his property he leaves to his eldest son, John Knight, who is to be his executor, but as he is now "butt a child and much under age" his grandfather, Richard Woodward is to act for him.†

John Goodman, son of John Goodman, of Weedon, Northants. Matriculated at Magdalen Hall, Oxford, 28th January, 1624-5, aged 14. B.A., 16th February, 1627-8; M.A., 8th June, 1630. He was Vicar of Cransley, 1639 to 1648; and of St. Giles', Northampton, 1641 to 1648. Rector of Lamport, 1648 to 1668. He died in the latter year, and was buried at Lamport, 22nd October, 1668.

Jeremiah Lewis was son of Jeremiah Lewis, Vicar of All Saints, 1615 to 1627-8.‡

The exact date of his appointment to St. Giles' is uncertain. but he occurs as Vicar in 1648. On March 15th, 1654-5, Peter Whalley was ordered to pay him £50 for one year's salary, due on December 25th. The money was to come from the

* Richard Knight, son of John Knight, of Calverton, Minister, matriculated at Oxford in 1671-2, aged 16.

† P.C.C. Wills. 199 May.

‡ For particulars as to Jeremiah Lewis, senr., see Serjeantson's *History of All Saints'*, 205-6.

profits of Tenths and First Fruits, of which Whalley was the receiver. In 1658, he was in receipt of a similar income.*

In 1662, he declined to conform to the Act of Uniformity, and was ejected from his living on St. Bartholomew's Day. Calamy tells us that "He was a very reserved man, and it doth not appear that he ever preached afterwards. Indeed he seldom went abroad, and not long after died at Northampton. He was greatly followed, and universally respected, except by some Quakers, who would sometimes affront him, but he used to pass by without regarding them. He was a man of great meekness and singular prudence; much beloved by the neighbouring ministers, and an intimate friend of Mr. Daniel Cawdry, of Great Billing."†

He died four months after his ejection, and was buried December 29th, at St. Giles'.

In his will, dated 9th September, 1662, he is described as being then "sickly and weake in body." He leaves his farm at Dunmow, in Essex, to his wife, Judith, and his daughters, Mary and Judith. The will was proved 2nd February, 1662-3.‡

Thomas Poynter matriculated at Christ Church, 2nd October, 1652. He was Vicar of Goldington, Beds., 1661, and of St. Giles', Northampton, 16th April, 1663. He became Rector of Houghton Gildable, 3rd December, 1675, and of Houghton Conquest, Beds., 4 April, 1676, when he resigned the living of St. Giles'. He was deprived of Houghton Conquest for simony (*propter pravitatem simoniae*), a few months later, and George Elcock was instituted 20th October, 1676.

He evidently regained the living, however, for he was Rector of Houghton Conquest in 1691, and in 1695 began a new parish register.

In 1697, the register records an action brought at the Bedford Summer Assizes, by Thomas Poynter, Rector, against Mr. Gibson, Rector of Hawns, in a dispute about Tithes. Three

* Audit Office Declared Accounts. Bundle 2239. Roll I.

† *Nonconformist Memorial*, Calamy and Palmer (1803) Vol. III. p 42.

‡ Original Wills (Northampton Probate Office). Vol. 9, f. 54.

years later he died, and the register records that "Tho. Poynter, Rectr of Houghton Conquest, was buried Octob. 8th, 1700." Also "Sarah Pointer, mother of Tho. Pointer, Rector, was buried January 20 (1700-1) anno aetatis 96."

Poynter was twice married. (i) To Alice by whom he had several children :—John, baptized at St. Giles', 9th February, 1664-5 ; Thomas, baptized 19th July, 1666, buried 14th April, 1673 ; Ebenezer, baptized 30th March, 1668, buried 13th December, 1670 ; Elizabeth* baptized 7th April, 1670 ; Thomas, baptized 12th November, 1671 ; Ebenezer (ii), baptized 8th October, 1675.

Alice, the first wife, died at Houghton Conquest, and was buried there, 22nd August, 1677.

(2) Twenty years later, 1st February, 1696-7, Poynter was married at St. James', Clerkenwell, to Mary Clapham.

By his will dated 13th January, 1699-1700, he leaves to his son, Thomas Poynter, his lands in Emberton, Pettishoe, and Olney, co. Bucks, "after my mother's and my own decease." He leaves £5 apiece to his son James' children. The will was proved October 26th, 1700.†

Benjamin Twigden, son of John Twigden, of Northampton, matriculated 11th July, 1666, at Christ Church. B.A., 1690, from St. Alban's Hall ; M.A., 1673. He was ordained Priest by Nathaniel, Lord Crewe, Bishop of Oxford, 21st December, 1673, and was instituted to the Vicarage of St. Giles', Northampton, 1st August, 1676. He resigned in 1679, on being appointed Rector of Milton Malsor, which living he held till his death. He died 21st June, 1724, and was buried at Milton. In his will dated 5th August, 1720, he describes himself as being then "in tolerable health of body and of sound mind and memory." He leaves the advowson of the church of Milton Malsor to his eldest son, Nicholas Twigden, and mentions a younger son, Theodore Twigden. The will was proved 29th April, 1725.

* Elizabeth Poynter, who was married at St. Giles', 4th September, 1716, to Wm. Hambleton, of Newbury, Berks, may possibly be the same person.

† Beds. Wills (Northampton Probate Office) 1699-1700. No. 123.

Jonathan Ives, son of Robert Ives, of Northampton, matriculated at St. Edmund's Hall, 3rd December, 1669, aged 17; B.A., 1673; M.A., 1676. He became Vicar of St. Giles', Northampton, 31st January, 1679-80.

His wife, Sarah, was buried at All Saints, 29th March, 1681. In connection with her burial, the following curious occurrence is recorded in the Lee MSS. :—

Upon Easter day this yr Mr Ives, Minister of St. Gyles, in this Town, his wife being buried abt 14 dayes before, gave dole bread to ye poor of ye parrish of All Saints and pyled [it] up at ye lower end of ye church. A great part of ye bread falling down in sermon time made a great noise and caused a great feare to the people, they Imagineing the church had been falling, run all out of ye church."*

Jonathan Ives was deprived of his living in 1690, as a Non-juror, for refusing to take the Oath of Allegiance to William and Mary.

Of his subsequent history very little is known. The last reference to him in the St. Giles' records, occurs on March 2nd, 1695-6, when the vestry ordered the felling of certain trees on their farm at Rothersthorpe, and to pay out of the proceeds the sum of £7 10s. "To Mr. Jonathan Ives for a debt due to him."†

In 1737, Dr. Richard Rawlinson, of London House, in Aldersgate Street, London, wrote to John Clarke, Vicar of St. Sepulchre's, Northampton, enquiring as to the fate of Jonathan Ives. His letter elicited the following reply, which is now preserved among the Rawlinson MSS. at the Bodleian Library :—

Northampton, December ye 1st, 1737.

Sr.

I had ye favour of yours and am sorry, that after three months time, I am able to give no better account of Mr. Jonathan Ives, than ye following, which I had from ye Revd Dr. Ives that lives here, his Nephew.

The place of his Birth, and Education, he knows not, except that he was of Edmond Hall in Oxford, took a Master of Arts degree there; was some time after Instituted and Inducted into ye Vicarage of St. Gyles's here; but ye Parish-Register takes no notice when, nor when deprived; that after his deprivation, he lived as Chaplain in several Gentlemens families, but how many years before he dyed, or where,

* MSS. Top. Northants, c. 9, fol. 125. (Bodleian).

† St. Giles' Vestry Book, 1695-96.

or when he dyed, the Dr knows not ; that he was a Man of strict piety and virtue, observant of Fasting, and other austerities of life, and in general a good Christian ; that he Married his Daughter to one Mr. Braine of Nantwich in Cheshire, who is still living, if She be dead ; and that they have a Son, an Attorney in Nantwich, to whom, and his Father, ye Dr refers you, for a more perfect account of this good Man.

I am, worthy Sr,
Your most obedt humble Servt,
John Clarke.*

An entry in the parish register of Acton, near Nantwich, enables us to state more accurately the date of his death " Burials. The Reverd. Mr. Jonathan Ives, of Hellens Green, in ye Parish of Sandbach, was buried ye twenty eight of February, 1725."†

Samuel Dudley son of Thomas Dudley, of Coventry, matriculated at St. Edmund's Hall, Oxford, 24th March, 1670-71, aged 17, and afterwards was B.A. of Jesus College, Cambridge (according to Baker). He was ordained Priest, 19th September, 1680, by Wm. Lloyd, Bishop of Peterborough‡

On the deprivation of Jonathan Ives (as a Non-juror), Dudley was appointed to succeed him at St. Giles', and was instituted, 17th July, 1690, by Henry Compton, Bishop of London, and Wm. Lloyd, Bishop of St. Asaph, instead of the canonical Bishop of Peterborough, who had also suffered deprivation as a Non-juror.

In 1697, Dudley resigned the living of St. Giles', on being appointed (by the will of Wm. Ives), to the Rectory of Bradden, Northants, which he held until his death in 1739.

He was also Rector of Alderton, from 1684 to 1710§ ; but resigned in the latter year on becoming Vicar of Priors Hardwick, Warwickshire, to which he was inducted, 28th September, 1710, on the presentation of Charles, Earl of Sunderland. He died in 1739, and was buried at Priors Hardwick, 27th June, and " an affidavit was made by Sarah Gidman that he was buried in woollen only."

* MS. Rawlinson, J. fol. 3, f. 360..

† For this information the writer is indebted to the kindness of the Vicar of Acton.

‡ Bishop's Visitation Record, 1692.

§ Baker's *History of Northants*, II. 40.

Thomas Abbott. B.A., of Sidney Sussex College, Cambridge, 1679; M.A., 1683. Incorporated at Oxford, 10th July, 1683. Ordained Priest by Wm. Lloyd, Bishop of Peterborough, 3rd June, 1683*; licensed to preach, 23rd July, 1692.*

He was instituted to the Vicarage of St. Giles', May 5th, 1697, but resigned in 1700, on being presented by his mother, Mary Abbott, to the Rectory of Kislingbury. He died 16th March, 1708-9, and was buried at St. Giles'.

On May 16th, 1692, being then aged 31, and a widower, he obtained a license to marry Frances Allicocke,† of St. Margaret's, Westminster, spinster, aged 30. His will is dated 16th August, 1692, a few months after his marriage, and practically amounts to a marriage settlement. He leaves all his property to his wife, Frances, together with the advowson of the church of Kislingbury. This will was proved, 26th March, 1709.‡

Bradley Whalley son of Peter Whalley, Rector of Cogenhoe and Jane Bradley, his wife, and grandson of Peter Whaley,§ Mayor of Northampton, 1656. Matriculated, 12th July, 1687, at Merton College, Oxford, aged 16; B.A., 12th March, 1690-1; M.A., from Oriel College, 1693. He was one of the Demys intruded by James II., in 1687, at Magdalen College, but was expelled in October, 1688. He was instituted to the Vicarage of St. Giles', 28th March, 1701, but resigned a few months later on the death of his father, whom he succeeded as Rector of Cogenhoe, 1701, an appointment which he held till his death in 1743. From 1715-20, he was also Rector of Ecton, and again from 1732 to 1738.

He died in 1743, and was buried at Cogenhoe, June 18th. By his will (dated 13th June, 1743, proved 24th June, 1743),|| he leaves the bulk of his property to his sister, Jane, wife of Wm. Watkin, Vicar of West Haddon, and to his kinsman, the Rev. Eyre Whalley, of Ecton. His books he leaves to his nephews, John Watkin of Yelvertoft, and Edward Watkin,

* Bishop's Visitation Book.

† She was daughter of Thomas Allicocke, of Sibbertoft, Esq., and sister of John Allicocke, of Loddington, Esq.

‡ Northampton Wills. Book Octavus, f. 144.

§ The earlier members of the family spelt their name with a single l.

|| Northants Notes and Queries, Vol. V. p. 173.

Vicar of St. Giles', Northampton. He also gives "a large silver coffee pot to be sold or exchanged and about the value of it to be laid out in purchasing a flagon of a full quart and more and the same to be given to the Minister and churchwardens of Cooknoe, to be used at the time of the celebration of the Holy Communion."

Francis Stanier, son of Richard Stanier, of Aston, Salop, matriculated 15th May, 1701, at Christ Church, Oxford, aged 17; B.A., 22nd January, 1704-5; M.A., 1707. Vicar of St. Giles', Northampton, 10th February, 1710-11, till his death in 1735. He was also Rector of Isham Inferior, from 10th November, 1730 till May, 1735, when he resigned.

By his wife, Mary, he had several children. Richard, buried at St. Giles', 20th October, 1711; Sarah, born 25th June, and baptized 30th June, 1712, at St. Giles'; Mary, baptized 12th January, 1713-4; Frances, baptized 4th August, 1719 (buried 19th April, 1720); Francis (ii.), baptized 6th December, 1721 (buried 15th January, 1721-2).

He died in 1735, and was buried, June 9th, at St. Giles'. His widow, Mary Stanier, was also buried there, 28th September, 1756.

Edward Watkin was son of the Rev. Wm. Watkin, Vicar of West Haddon, Northants. He was born 4th November, 1708; matriculated at Lincoln College, Oxford, 23rd March, 1726-7, aged 18; B.A., 1730; M.A., 1733. Vicar of St. Giles', Northampton, 1735 to 1786. From 29th August, 1751, to 1762, he was also Vicar of Mears Ashby, and from 14th July, 1762 to 1786, he was Rector of Cogenhoe.

He was a nephew of Bradley Whalley (above mentioned), his father, Wm. Watkin, having married Bradley Whalley's sister.

By his wife, Elizabeth, Edward Watkin had seven children, who were all baptized at St. Giles'. Elizabeth (1740); John (1742); Jane (1743); Catherine (1744); George (1745); James (1746); Martha (1747).

Of these, Jane was buried at St. Giles', 1744, and James, 1747.

Edward Watkin after holding the living of St. Giles' for over fifty years, died and was buried at St. Giles', 23rd June, 1786.

His wife, Elizabeth, was also buried there, 24th December, 1749.

John Watkin son of the last-named Edward Watkin, was born 1st July, and baptised at St. Giles', 26th July, 1742; matriculated at Lincoln College, Oxford, 27th March, 1760, aged 17; B.A., 1763; Fellow and M.A., 1766; B.D., 1775. In 1776, he became Vicar of St. Sepulchre's, and held the living till 1786, when he resigned it on his appointment to the Vicarage of St. Giles'. He was also Rector of Cogenhoe, 1786 to 1795. He died at Bath, 7th August, 1795, and was buried at St. Giles'. His younger brother was George Watkin, B.D. (Vicar of St. Sepulchre's, 1787-1803), who succeeded him as patron of the living of St. Giles'.

Thomas Watts, B.C.L., son of the Rev. Thomas Watts, Rector of Quinton, and Beatrice his wife; matriculated at Lincoln College, Oxford, 20th April, 1774, aged 18; B.C.L., 1781. He was Vicar of St. Giles', from 1796 till 1812, when he resigned. He was also Vicar of Preston Deanery, 1798 to 1820*; of St. Sepulchre's, 1803 till 1820*; and Rector of Plumpton, 1816 to 1820.* He died 27th December, 1820, and was buried at St. Sepulchre's, where there is a tablet to his memory in the "Round" part of the church.

Edward Watkin, son of George Watkin, Vicar of St. Sepulchre's; matriculated at Lincoln College, Oxford, 14th April, 1807, aged 18; B.A., 1811; Crewe Exhibitioner, 1812-3; M.A., 1814. Vicar of St. Giles', 1812 to 1864,† and of Cogenhoe, 1812 to 1864. He died 18th May, and was buried at Cogenhoe, 21st May, 1864, aged 75.

There is a window to his memory on the north side of the chancel of Cogenhoe church, and to his wife, Anna Maria, who died 9th October, 1854, aged 64.

Wm. Henry Fairfax Robson is the son of William and

* Episcopal Registers at Peterborough.

† Edward Watkin was a Non-resident Vicar, and the work at St. Giles' was entrusted to an excellent series of Curates-in-charge. The restoration of the church was begun by the Rev. W. L. Scott (brother of Sir Gilbert Scott), and was carried on by the Rev. J. H. Usill. Then came the Rev. H. L. Elliott, who left the Parish Schools as his mark upon the parish (Northampton Herald, 21 Feb., 1891).

Matilda Anne Robson, and was born in London, 20 March, 1834. Theological Associate of King's College, London (1st class), 1861; ordained Deacon, 1861, Priest, 1863; Curate of St. Paul's, Whitechapel, 1861-2; Curate of St. Giles', Northampton, 1862-4; Vicar of St. Giles', Northampton, 1864-77; Hon Canon of Peterborough, 1875; Vicar of Christ Church, Claughton, near Birkenhead, 1877; Rural Dean of Birkenhead, 1907.

He married (1) Fanny Butler (daughter of James Butler, of London), who died in December, 1871, and was buried at St. Giles', January 1st, 1872, aged 36 years.

(2) Temperance Ellen, daughter of Thomas and Mary Britten, who died at Claughton, Birkenhead, 27th March, 1885.

He has nine children living, of whom four are in Holy Orders.

(1) Archibald Robson, M.A., Vicar of West Malvern; (2) Percy Robson, M.A., Vicar of Christ Church, Hertford; (3) Douglas Robson, M.A., Curate of Solihull; (4) Eric Robson, Curate of Wallasey, Cheshire.

Henry Woffindin is the son of John Woffindin, of Norton Malton, and was born February, 1846. He was educated at Thornton Dale Grammar School, and St. Catharine's College, Cambridge; B.A., 1869; M.A., 1876. Ordained Deacon 1870, and Priest 1871, by the Bishop of Lichfield. Curate of Chesterfield, 1870-2; of Holy Trinity, Kingston-on-Hull, 1873-75; of Bath Abbey Church, 1875-78; Vicar of St. Giles', Northampton, 1878 to 1884; Vicar of St. George's, Sheffield, 1884; Rector of Bridlington, 1891; Vicar of Tulse Hill, S.W., 1896.

He married (1) Sarah, daughter of Alderman James Wright, of Chesterfield. (2) Emilie Mabel, daughter of the Rev. W. C. Moore, M.A., formerly Vicar of Tulse Hill, S.W.

He has one son, the Rev. H. L. Woffindin, M.A., Curate of Grantham.

Richard Allen White is the son of the Rev. Thomas White, Rector of Rosstdroit, co. Wexford, Ireland. He was born at Wexford, in 1841, and was educated at Trinity College, Dublin, B.A., 1863; M.A., 1879. He was ordained Deacon in 1864, and Priest in 1865. Curate of Athlone, 1864; of St. John's,

Peterborough, 1865-8; of St. Michael's, Whitby, 1868-72; Vicar of St. Peter's, Ipswich, 1872-84. In 1884, he was appointed to the Vicarage of St. Giles', and held the living for nineteen years. Soon after his arrival in the parish, he enlarged the Vicarage at his own cost; and during his incumbency and largely owing to his exertions, the splendid "St. Giles' Church Buildings" were erected at a cost of £5,000; a new organ was purchased for the church at a cost of £1,200, and the bells were re-hung.

He resigned the living in 1903, on being appointed by the Bishop to the Rectory of Wing, Rutland.

Mr. White married in 1873, Octavia, daughter of Vice-Admiral G. E. Watts, C.B.,* and has issue three children:—

(1) Maurice Richard Lyndon White, born 1875, of Harrow and Balliol College, Oxford, M.A.

(2) Richard Foster White, Lieut. R.N., who served with the Naval Brigade under Lord Methuen in the South African War, and was present at the battles of Graspan, Belmont, etc. At the close of the war he received a medal with five clasps. As a thank offering for his safe return, the beautiful sanctuary pavement in St. Giles' Church was given by his father and mother.

(3) Hester Beatrix White, married in 1902 to Commander R. L. Crichton, R.N., son of Col. the Hon. H. G. L. Crichton, of Netley Castle, Hants.

William Edward Chadwick, son of the Rev. Edward Chadwick, Vicar of Thornhill Lees, Dewsbury, was born in 1858, and was educated at Victoria University, Manchester, where he won several prizes for Greek Testament, and of which he

* Admiral Watts joined the Navy in stirring times, and his career was a most eventful one. He received no less than seventeen wounds at different times, and some of his exploits made him famous among his contemporaries, even at a time when deeds of daring were of every day occurrence. The following is an example:—"On May 8th, 1807, Mr. Watts, then of the *Comus*, entered the port of Grand Canaria, and with the cutter alone, boarded the *San Pedro*, a large felucca of six guns (which was lying under the protection of a strong fort, and two batteries), and eventually captured it. His first reception was a bayonet in the face, which forced him overboard; and when at length he succeeded in scaling the vessel's side, he maintained for a considerable time a *single-handed fight*, during which he was knocked down several times, and received five severe and eight lesser wounds. As a reward for his valour, he was presented by the Patriotic Society with a sword valued at 50 guineas, and a donation of a hundred pounds." (Byrne's *Naval Biography*, 1849).

holds the B.Sc. degree. Foundation Scholar and Exhibitioner of Jesus College, Cambridge, 1877; B.A., 1881; M.A., 1884; B.D., 1906; D.D., 1907.

He was ordained Deacon, 1881, and Priest, 1882, by the Bishop of Worcester. Curate of Holy Trinity, Coventry, 1881-84; of All Saints, Bradford, 1884-87; Vicar of St. Paul's, Sale, near Manchester, 1887-1903; Vicar of St. Giles', Northampton, 1903-1910. In 1910, he was appointed to the Crown living of St. Peter's, at St. Albans.

In 1909, he was Hulsean Lecturer at Cambridge. He is a great student of Social problems, and an expert on Poor Law. He is the author of:—*The First Church Workers* (1889); *The Work of the Church in Suburban and Residential Parishes* (1895); *Social Teaching of St. Paul* (1906); *The Pastoral Teaching of St. Paul* (1907); *Social Relationship in the Light of Christianity* (Hulsean Lectures, 1909); *Christ and Everyday Life* (1910).

In 1891, Dr. Chadwick married Miss M. L. Milner, daughter of W. H. Milner, Esq., of Brooklands, Cheshire.

Thomas Alfred Gurney is the son of Thomas Gurney, Esq., of Muswell Hill and Clapham, one of the firm of "Gurney Shorthandwriters" to the Crown and House of Lords. He was born in 1856, and was educated at Mill Hill School and University College, London, and afterwards became Exhibitioner at St. John's College, Cambridge, in 1877. B.A. (2nd Class Law Tripos), 1880; L.L.B., 1882; M.A., 1887. Admitted Student of Inner Temple, 1878. Ordained Deacon, 1883, and Priest, 1884, by the Bishop of Newcastle. Curate of Christ Church, Newcastle-on-Tyne, 1883-1884; of Luton, 1884-87. Rector of Swanage, 1887-1901; Vicar of Emmanuel Church, Clifton, Bristol, 1901-1910.

Author of *The Living Lord and the Opened Grave*, (1901); *Nunc Dimittis*, (1906); *Devotional Commentary, 1st Epistle to Timothy*, (1907); *The Christ in Holy Communion*, (1910); *The Church of the First Three Centuries* (in the press).

Mr. Gurney married in 1883 Miss A. H. Wilkinson, daughter of Frederick Wilkinson, Esq., of Barnes, by whom he has three sons, William Brodie Gurney, Russell Gurney, John Cedric Gurney, and one daughter Annie Christine Gurney.

CHAPTER 9

ARCHITECTURAL HISTORY OF THE CHURCH OF ST. GILES', NORTHAMPTON.

THE present church consists of a nave of five bays with clerestory and north and south aisles, an additional north aisle, which is a bay shorter than the nave, and north and south porches; of a central tower flanked on north and south by continuations of the nave aisles; and of a chancel with north and south chapels, and a sanctuary projecting beyond the chapels some two bays to the eastward. In addition to the north and south doorways, there is a doorway in the centre of the west front, and a small doorway in the wall of the south aisle, where it flanks the tower. The north chapel of the chancel is now the vestry; the south chapel is the organ chamber.

It may be assumed that the plan of the early Norman church was a cross with a central tower-space. It is probable that this church was aisleless; the south arcade of the present nave seems, at any rate, to have been built up originally, according to a very general custom, in spaces cut in the hitherto unpierced south wall; for part of the older wall, with its face roughly cut away, may be seen at the foot of the eastern respond of this arcade. We may fairly conclude that, when the north arcade was begun, an aisleless wall on that side of the church was pierced in the same way. The chancel was probably shorter than at present, though the traces, in the south wall of the present chancel, of a blocked-up doorway, which is apparently of eleventh or twelfth century date and *in situ*,



PLAN OF ST. GILES' CHURCH,

occur at a point far enough eastward to shew that it was longer than an ordinary early Norman chancel. It was certainly much lower than the present chancel ; the high-pitched roof-line on the east wall of the tower, far below the loftier line of later times, was noticed by Sir Gilbert Scott, and may be traced in part to-day through the plaster which covers it. Nothing can be said with certainty of the transepts, as this part of the church was entirely remodelled in the fourteenth century. The east and west tower-arches, though modern, represent their Norman originals in dimensions, if not in details ; and the lines of the eastern arch remained distinctly visible on the side towards the chancel, after the masses of masonry, which blocked all four tower-arches, had obscured the traces of the rest. Lately, by the removal of some plaster from the lower part of the north wall of the tower, the eastern jamb and several of the voussoirs of the north arch have become visible from the aisle. The west doorway of the church remains in part, although, by the lengthening of the building, it has been removed westward. Sir Gilbert Scott emphasised the desirability of retaining and carefully repairing this doorway, when the church was restored ; and the greater part of the shallow hood-moulding, the sadly perished bases of the jamb-shafts, and some stones in the outer order of the arches, have been left without rehandling. The rest appears to be an entire reconstruction, although doubtless Sir Gilbert Scott's suggestion was followed, and the early features were adhered to as closely as possible. The arch is in two orders, each of which is carved with zig-zag ornament, and rests on angle shafts ; the doorway is recessed within the inner order, and surrounded by an arched frame of zig-zag work ; the jambs of this frame are slightly richer in detail than its head, which is more like a restorer's fancy than an original characteristic. The work is of distinctly twelfth century character, and may be as early as the first quarter of the century, although traditional opinion favours a rather later date for arches of this type. The head of the present north doorway of the nave, which also has been removed from its original site, is rounded, and is of two plain orders without mouldings ; the jambs and

the form of an ordinary flat buttress. Below the level of the third window it is crossed by a string-course, which is returned and continued along the recessed surface beneath the window.

The south-east corner of this projecting surface is chamfered from the ground to the level of the sill of the second window, and the north-east corner has a corresponding chamfer, starting from the point where the recessing begins, and finishing at the level reached by the other chamfer.

However, not long after this turret had been added, an enlargement of the existing chancel was contemplated, a sure indication in the ground-plans of our churches of the approach of the Gothic period. The north wall of the chancel must have been somewhat encroached upon, as we have seen, by the stair-turret. Accordingly, while the line of the existing south wall was adhered to in the enlargement of the chancel, a new line was taken for the north wall, the north face of which was built as a continuation of the north face of the turret. The enlarged chancel thus became some four feet wider than the old one, and its axis was thrown noticeably to the north of that of the tower and nave. This is very obvious to anyone who stands in the centre of the nave and looks eastward; from this position the part of the east wall north of the east window is invisible, and this in spite of the fact that the chancel appears to incline slightly to the south-east. By this proceeding the turret was brought wholly within the fabric; and, in order to admit light to the stair-windows, which otherwise would have been blocked by the new north wall, the inner corner of this wall at its west end was chamfered off at the level of each window-opening, so that an acute-angled recess is formed at each of these points, through which a borrowed light is conveyed to the stair.

It is also highly probable that the chancel, while gaining considerably in width, was also lengthened. There is, it is true, no positive evidence that this was the case; but the general indications which we possess point to that inference. As we shall see, a thorough alteration of the fabric at the east end took place at a much later date; and the present east wall probably is a little to the west of the wall as it was left by

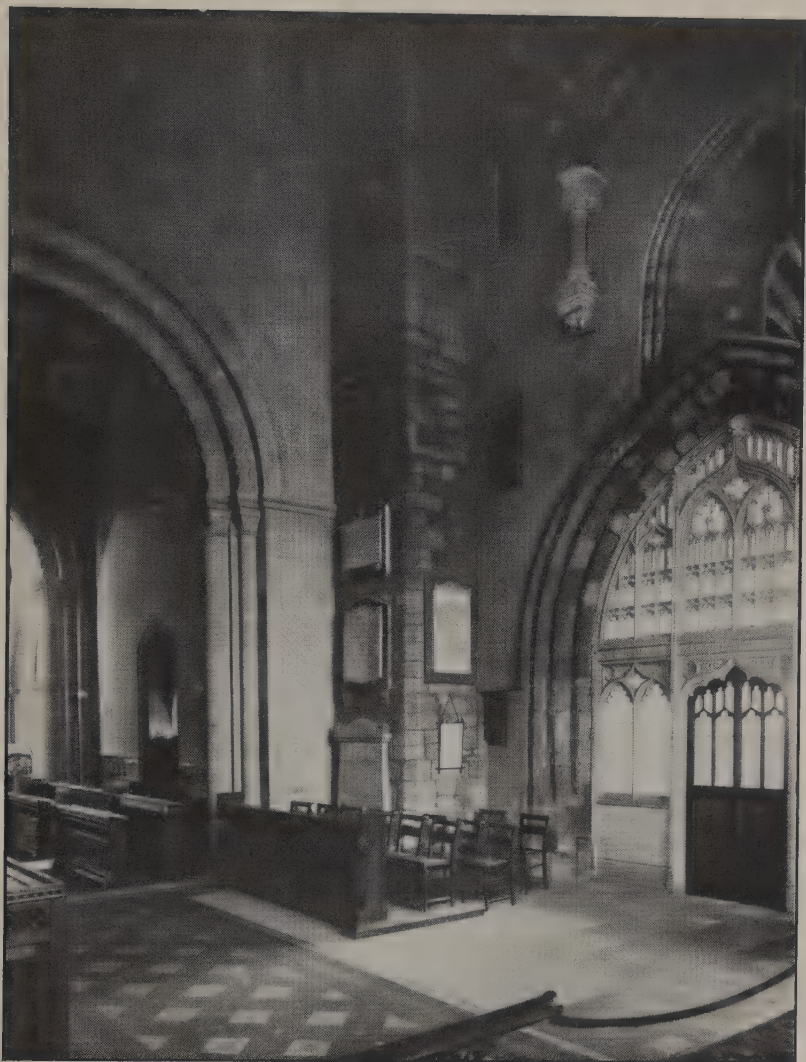


Photo by

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THE CHANCEL OF ST. GILES' LOOKING NORTH-WEST.



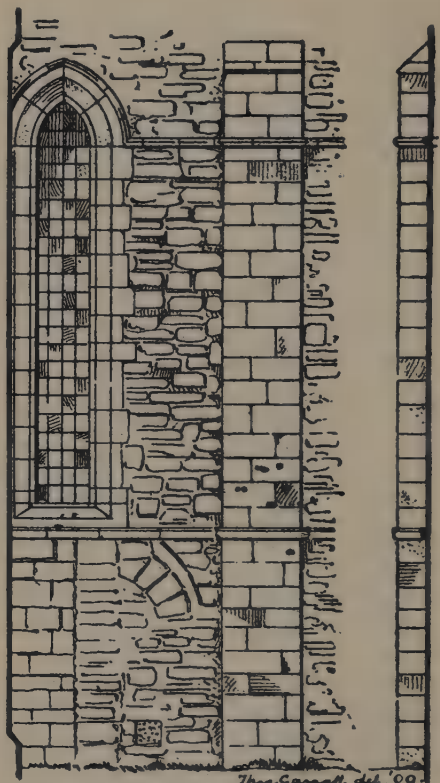
Photo by

H. Cooper & Son

THE SANCTUARY OF ST. GILES' LOOKING NORTH.

the builders of the late twelfth and earlier thirteenth centuries. In their work of enlarging, the masons seem to have built first the lower portion of the walls and buttresses as far as the string course below the windows. As far as the rectangular projecting buttress, which remains on the south side at a point nearly corresponding with position of the sanctuary steps inside the building, they apparently kept the lower courses of the old south wall, blocking up the door west of the buttress. East of the buttress, they were probably on new ground, and so continued their work to meet the new north wall. The old masonry, where it was good, was evidently re-used to a great extent in the new work, and was found serviceable by the fourteenth-century restorers. The building of the upper portion of the walls was proceeded with when the whole lower portion was finished, possibly after a short interval. The height of the new chancel greatly exceeded that of the old ; the high-pitched roof-line can still be clearly seen on the east wall of the tower above the present roof. The walls were lighted by long lancets of a simple design, which are set within rather broad external chamfers, are splayed boldly and widely on the inner side, and have steeply sloping sills. Continuous edge-rolls run round the inner openings, and are finished off by bases formed of two rolls with no attempt at water-moulding. Below these windows was a thick string-course of keeled form, of which fragments still remain. Outside, they, or rather, the divisions of the walls pierced by them, were separated by buttresses of the ordinary late twelfth century type, rectangular in shape, 2 ft. 5 in. in breadth, and with a projection of $9\frac{1}{2}$ in. The string-course which runs beneath the windows and round the buttresses belongs to a later date ; but another string-course, at the level of the springing of the lancets, and continued round their heads as a hood-moulding, is contemporary with them. Two lancets remain entire ; that in the south wall still gives light to the chancel. Immediately opposite this, in the north wall, is another, which now, owing to the addition of the north chapel to the chancel, is entirely inside the building. The upper part of a third remains, also in the north wall ; its lower portion was cut away when the arch

between the chancel and the north chapel was pierced. From the position of these lancets, it is clear that the chancel walls were divided into three bays on each side, with a lancet window in each, at any rate, of the two western bays, and probably three lancets in the east wall. If there were lancet openings



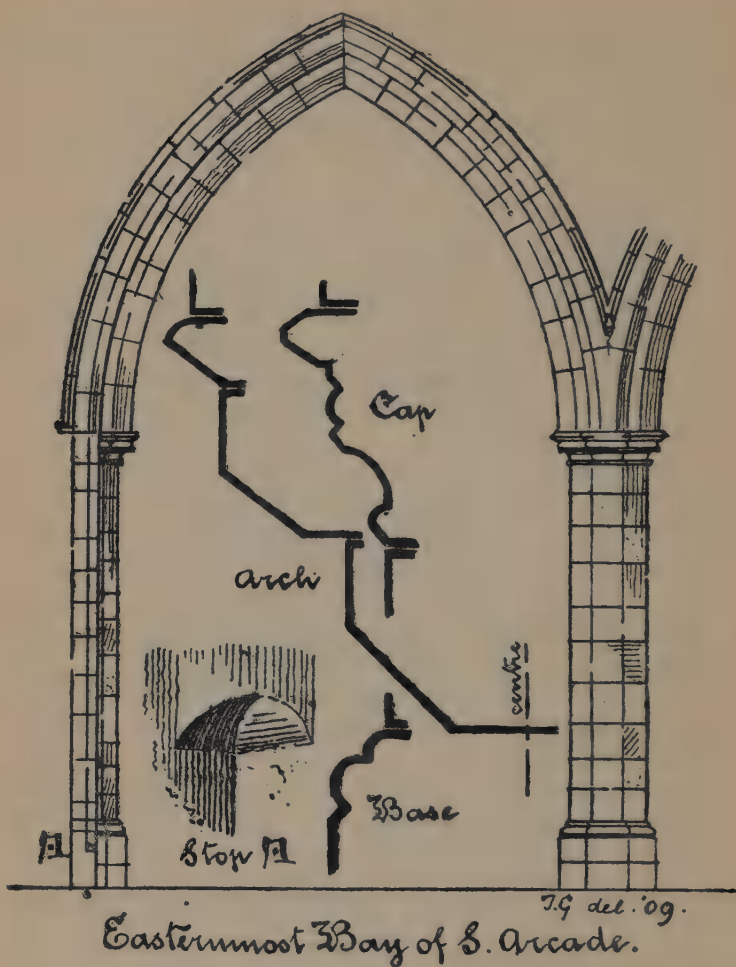
Lancet window S. side of Chancel.

in the bays north and south of the altar, these disappeared in the fourteenth century. At the eastern extremity of the south wall, close to the altar, is a small round-headed doorway, now blocked and occupied by a modern credence-board. This opening appears again on the outside; it is of a very plain

character, with a slight chamfer continued through head and jambs, and agrees in its general features with the doorway of the turret-stair already mentioned. It probably led into a small sacristy, all traces of which have disappeared. As has been mentioned, the south doorway of the earlier chancel remains in part amid the older work in the south wall: part of its head and eastern jamb can be clearly made out. Within the masonry which blocks it is the eastern jamb of what was apparently a single lancet window, the centre of which was considerably to the east of that of the long lancet above. If this was a "low-side" window, it is an early example, and occupies an unusual position; but the alterations made in the chancel at a later date may have led to much disturbance of the earlier masonry.

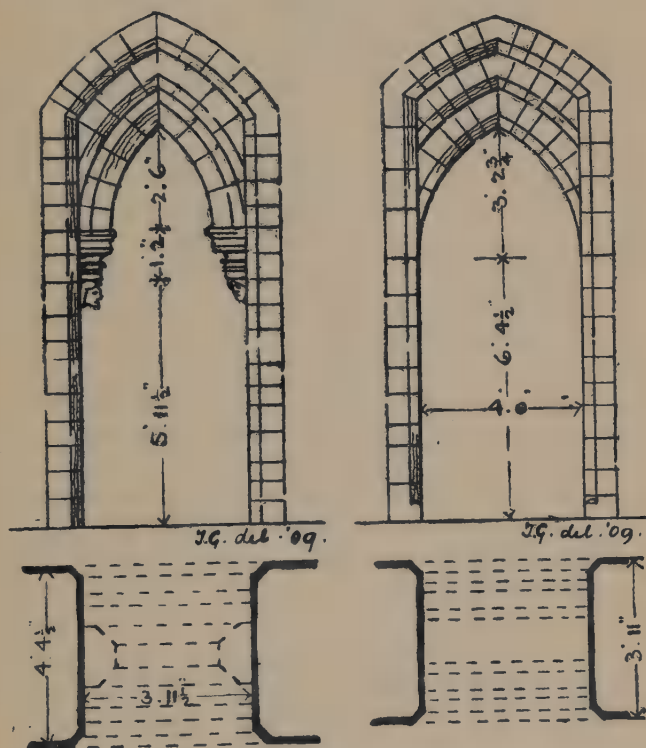
The enlargement of the chancel, if planned and begun in the later years of the twelfth century, can hardly have been completed until the thirteenth century was well on its way. It was not until the close of the thirteenth century that the addition of aisles to the nave was taken in hand. Possibly some work of which we know nothing may have been done to the tower in the interval. The builders evidently began with the south wall of the nave, intending to build their new columns and arches up in the thickness of the wall. Starting from a point some 2 ft. 6 in. from the point where the wall joined the tower, they constructed their eastern respond and the arch and pier immediately west of it. The profiles of the capitals and bases of the new work are characteristic of the last quarter of the thirteenth century, with its tendency to mass together mouldings in groups instead of dividing individual members by deep hollows. The columns and their capitals were to be octagonal in form, and rather tall and slender in design.

Only one arch, however, was completed. It seems evident that at this point fears were entertained for the safety of the tower; and, before the builders went on with the nave, they felt that the tower should be strengthened. They adopted the simple expedient of blocking up the wide, round-headed tower arches on all four sides, with huge masses of masonry,



and piercing these with narrow, acutely-pointed arches. It should be remembered that the necessity of close connexion between the chancel and the nave which we feel to-day was by no means so keenly felt in the Middle Ages ; the cross-plan with central tower, which often is so inconvenient to modern congregations, offered no disadvantages to the builders of that time ; and the method employed here for checking

structural dangers was one which occurred naturally to their minds. The fillings of the northern and southern arches have never been removed. The masonry of the south side is pierced by a narrow arch of three chamfered orders, of which the first is continued without a break round jambs and head, the second dies away in the adjacent walls, and the third is



supported by corbels formed of moulded capitals resting on sculptured human heads. The carving is rather rough, but the date is obviously about 1300. The two inner chamfers of the corresponding arch on the opposite side of the tower both die away in the walls; and, from drawings made in the middle of the nineteenth century, the eastern and western openings appear to have been of the same plain character. The dif-

ference between these and the more ornamental southern opening may indicate that they were remodelled at a later date. Probably, however, the south arch was blocked up first ; and the builders, feeling, after their new opening was made, that strength was after all more necessary than ornament, made the remaining openings as plain as possible.

It seems that the danger threatened by the tower had been felt on the side of the chancel rather than on that of the nave ; for, instead of going back at once to finish the projected arcades and aisles, the next course which the masons took was to repair the walls of the chancel, and entirely rebuild the east wall. In their design was evidently included the addition of northern and southern chapels to the chancel ; and almost certainly the arches which now form the approaches to the northern chapel were built within the north wall of the chancel, and the east wall of the north transept about that time. These arches are formed of orders of continuous chamfers, and the arch from the chancel has the appearance of having been rebuilt, or, at any rate, completely finished at a later period. At the base, however, of the east jamb, there remains a projecting moulding of early fourteenth century character, and a similar moulding has been restored on the west side. The arch from the transept is of two continuous chamfers, the inner of which is stopped near the ground by mouldings, also of an early fourteenth century type ; while the outer chamfer, dying into the wall on the north side, is stopped on the south by a small broach. This arch cut into the hood-moulding of the small doorway leading to the turret-stair ; the northern impost-block of this doorway seems to have been renewed about the same time. The great plainness of these arches next the tower was due from the beginning to the necessity of strong support demanded by the tower ; work of a more elaborate type would have reduced the stability of the arches and rendered them liable to fracture. It is probable that at any rate the western approach to the south chapel was made at this time by piercing the east wall of the south transept ; but of the north and south chapels as finally completed more will be said later.

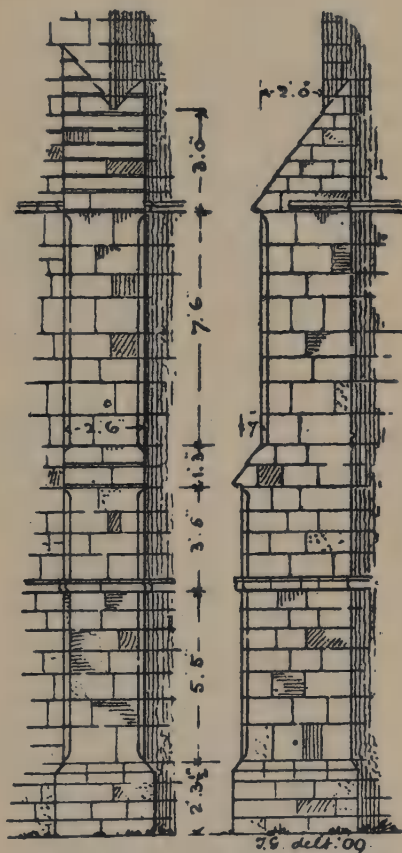


Photos by
NORTH CHAPEL OF ST. GILES' AND ENTRANCE
TO BELFRY



Rev. H. Bedford Pim
ST. GILES' CHURCH
SOUTH-EAST END OF CHANCEL.

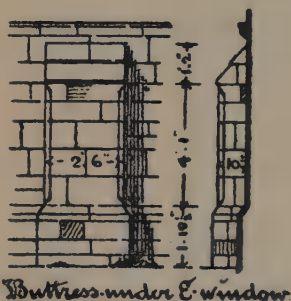
The east wall of the church and the greater part of the ends of the adjoining walls were taken down and rebuilt. The junction of the old and new work in the north and south walls is very noticeable ; a very rough and irregular joint is formed



Angle Buttress to Chancel.

on both sides, and the new wall, especially on the south side, is thinner than the old. The sacristy door in the south wall was blocked up ; and the east wall impinges so closely on its eastern jamb that one is justified in supposing that, during this

rebuilding, the chancel was shortened by at any rate a few inches. A new string was taken round the whole chancel below the sills of the windows, and the older buttresses, round which it is continued, were perhaps rebuilt. The north-east and south-east corners of the chancel were strengthened by new buttresses, set diagonally, 2 feet broad, and some $3\frac{1}{2}$ feet in projection, which have their outer angles chamfered and are carefully bonded into the adjoining new masonry. These buttresses have base-courses with a plain chamfer, single offsets, and stepped sloping tops. The older buttresses seem now to have been finished off with sloping tops; but the keeled string-course, forming a hood-moulding to the lancets and continued round the buttresses, was left alone, and, even



though no attempt was made to join the two fragments properly, was re-used in the new work as far as the old material would go, along the sides, but not along the face of the new buttresses. On the east wall it is continued from the buttresses until it is broken by the hood-mould of the east window. A new plain parapet-crewing was made all round the church.

The great feature of the new east wall was its five-light window with cusped tracery of the reticulated quatrefoil pattern, and with a hood-mould ending in head-stops. The chamfered base-course of the angle-buttresses was continued along the east wall and round two small buttress projections which occur just beneath the window. Their face is 2 ft. 1 in. broad; they have a projection of $8\frac{1}{4}$ inches; and their heads

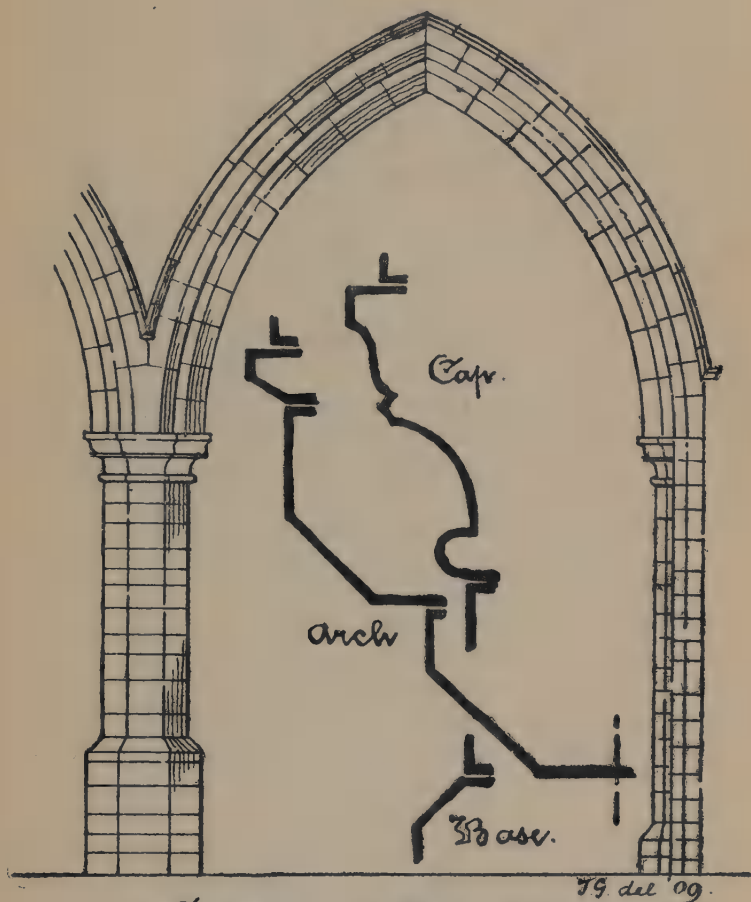
slope downwards from the lower string-course. A great many stones in the lower portion of the east wall appear to be re-used from the old Norman chancel; if so, they are doing duty on their third site since the foundation of the early Norman church, as they had doubtless been re-used already in the east wall of the enlarged chancel by the twelfth century builders. Stone-work of the same character may be noticed to have been re-used in the east wall of the south chancel-chapel. The gable and roof of the chancel were also considerably reduced in pitch during these operations, and the gable-cross may belong to this date.

Although the windows inserted at a much later period have given the northern chancel-chapel a somewhat uncompromisingly late Gothic appearance, there can be little doubt that it was made as part of these alterations. Apart from the evidence of the arches, to which allusion has been made, the triangular-headed aumbry in the north wall, and the mutilated piscina—the canopy is modern—immediately opposite, in what had till then been the outer wall of the chancel, are distinctly of earlier date than the windows. This chapel seems to have been the Lady Chapel of the building, and was planned simply as a north aisle to the choir. If there was any intention of making a corresponding chapel on the south side, it was abandoned in favour of a chapel of transeptal character.

The work of adding arcades and aisles to the nave was now continued. The south arcade was continued two bays west-ward. The nave has been much lengthened in modern times, and the western responds of both arcades have disappeared. The column, however, dividing the two early western bays, remains. Two distinct species of masonry appear in it, which indicate that it was heightened or repaired at some subsequent date. It seems very likely that the masons abandoned, on renewing their work, their previous plan of a tall arcade, and built a low arch next the high one already constructed, or, taking a new centre for the western curve of their new arch, dropped that curve upon the capital of a lower column, and so made their western bay altogether lower in elevation than in their original

scheme. The heightening, then, would have taken place in the seventeenth century, when so much was done to the building; the pillar would have been continued a few feet higher, and the old capital, which is of the same type of masonry as the lower part of the column, would have been replaced at the higher level. The mention, in the churchwardens' accounts, of a "pillar" in the nave, to which something was done in 1628, may allude to the heightening of this column. The hood-mould, it will be noticed, of the eastern and older arch, joins that of the arch west of it in the ordinary way; but, above the second column, the hood-moulds of the second and third arches are connected by a small horizontal piece of moulding. This is the arrangement on the north side, where the hood-moulds must have been considerably renewed in the seventeenth century. The capital of the column, which may have been thus heightened, is moulded with an ogee and a swelled chamfer, which are probably fifty years later than the carefully grouped and geometrically drawn mouldings of the eastern column and respond. The base is of ogee section, projecting from a high plinth with two plain chamfers. This suggests at first sight, rough seventeenth century work, but it is in keeping with the sense of insecurity, and the consequent sacrifice of beauty to stability, which the possession of a central tower entailed.

The north arcade belongs, at all events in its original plan, to the date of the additions on the south. It is clear that the builders, thinking that the south arcade had been begun too near the tower, began to pierce the old north wall at a point further to the west. While the south-east respond, as already stated, is 2 ft. 6 in. west of the tower, the distance between the tower and the north-east respond is about 4 ft. 5 in. The columns of the north arcade are thus placed somewhat to the west of the place which they should occupy, to correspond exactly to the position of those in the arcade opposite. The columns are also lower than those of the south arcade, and the arches, being of much the same pitch as those opposite, do not reach a corresponding height. The bases are merely high chamfered plinths, that of the eastern respond, however,



79 del '09.
Easternmost Bay of N. Arcade

being much lower than those of the full columns. Bases, shafts, and capitals are octagonal in section; the capitals have a plain abacus with a rather vertical ogee and fillet between it and the inward curve of the bell. The hoods, like those above the second and third arches on the south side, are connected by horizontal mouldings. It is open to doubt whether the two eastern arches of the north arcade and so much of the third arch as is old, with the respond and two eastern columns, are actually the work, as they stand, of fourteenth century masons. That they are fairly faithful copies may be assumed at once; and it has already been said that such rough and simple work as the bases show is by no means necessarily late in date. At the same time, we know and shall presently see, that this part of the church was in a ruinous condition in 1616, and that the repair which took place then would have included almost as a matter of necessity the restoration of the arches and their hood-mouldings, and possibly a re-construction of capitals and strengthening of bases, where the original columns were not in a state of total ruin. The section of the mouldings of the capitals and the horizontal join of the hood-moulds are features which distinctly suggest a fairly conservative re-construction in the seventeenth century. If this is so, the plain plinth-bases may be referred to the same date; and further, we may safely assume that the restoration of the north arcade was accompanied by that re-modelling of the western part of the south arcade of which an explanation has already been given. It may be added that we know nothing of any clerestory until the restoration of 1616.

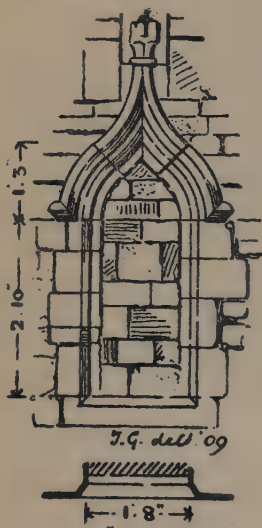
The width of the aisles may have been conditioned, in the first instance, by the length of the existing transepts, which, if this was the case, were very short compared with the eastern and western arms of the church, now at any rate, that the eastern arm had been lengthened. The transepts seem now* to have been taken down, for there is no trace of Norman masonry in the walls on their site, and the new aisle-walls to

* *i.e.* in the 14th century.

have been built up so as to give the aisles the effect, from outside, of engaging the tower. Inside, however, the spaces flanking the tower are divided from the nave-aisles and chancel chapels by transverse arches. The outer wall of the south aisle, east of the porch, is of this period ; the window-tracery has been renewed, but the greater part of the masonry, including the projecting chamfered base-course and stepped buttresses in two stages, is old. There are three of these buttresses ; and in the narrow space between the easternmost one and the south-west buttress of the adjoining chancel-chapel is a small modern doorway with mouldings of a thirteenth century type. The wall of the north aisle, west of the tower, was removed when the new extra north aisle was built ; but the portion flanking the tower remains, and contains the one fourteenth century window which has been preserved from either aisle, a three-light window, with tracery of a kind which is typical of the transition from the free and flowing lines of late " Decorated " work to the rectilinear forms of the succeeding style. The date of this window is probably about 1360. It is figured in Parker's *Glossary of Architecture*, with the approximate date of 1350.

The south chapel of the chancel now demands our attention. In its east wall, a four-light window, rectangular in form, but with a segmental relieving-arch above, has tracery of a pattern closely allied to that of the window just mentioned. This points to the fact that the chapel was finished as a continuation of the south aisle, being linked to it by the space flanking the tower. However, the actual history of this part of the church is hard to grasp. In the first place, the south chapel is different in plan and dimensions from the chapel on the opposite side. It forms a transeptal growth from the main structure, with a lofty arch, occupying the whole height of the wall, opening into the chancel, and with a roof whose ridge is perpendicular to the axis of the chancel. The arch into the chancel is of three chamfered orders ; on the face of the inner order is a shaft, the mouldings of whose capital are apparently of much the same date as the fourteenth century work in the nave. A modern organ nearly fills the chapel, and hinders a close in-

spection of this arch. The western approach to the chapel is formed by an arch of two chamfered orders, which lose themselves in the jambs. Immediately west of this arch, as already noticed, is a small modern doorway in the south wall; and immediately east of it a wide opening in the same wall, considerably splayed, with a segmental arch and a low sill, has been blocked up. If we go outside the chapel, we shall notice that the western arch finds external abutment in a large buttress, which projects at right angles to the wall, and cover a large portion of an earlier buttress. We shall notice further that the bottom part of the earlier buttress has

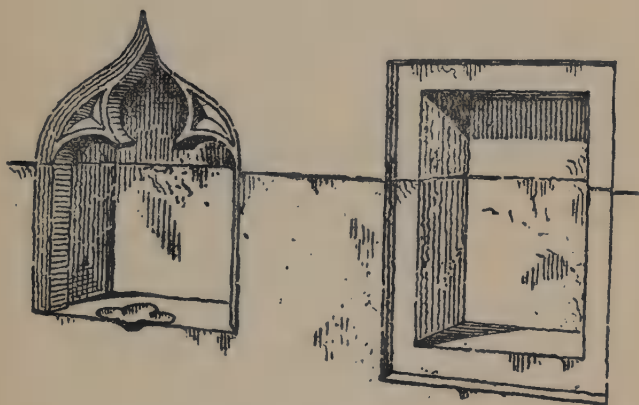


NICHE IN S. WALL
OF SOUTH TRANSEPT.

been cut away to make room for the existing doorway, the space for which is exceedingly narrow; and that the blocked opening in the interior is represented in the outer wall by an ogee-headed recess, which probably formed the outer opening of a "low-side" window, with a deepened sill on the inside. The inference which suggests itself is as follows. The north and south chapels were planned as aisles to the chancel, and of somewhat similar dimensions. The north chapel, the Lady Chapel of the church, was finished first; and the south chapel was advanced to the extent of having its walls raised a certain height, and its western arch pierced in what was till that time the east wall of the south transept.

A small window into the churchyard was made in the south wall of the new chapel. But fears for the stability of the tower came in the way; and, as the aisles approached completion, a new and stronger arch was built between the space south of the tower, and the adjacent chapel, on a site slightly to the east of the earlier arch, which would be left until the new arch was capable of taking its place.

This new arch afforded direct and firm abutment to the tower, and was itself abutted by a strong buttress on the outside. At present, a massive buttress, placed inside the church against the south wall of the tower, blocks the northern jamb of the arch into the chapel. This may have been added as a precaution by the fourteenth century builders, or it may represent a seventeenth century addition. In either case, the masonry has been much renewed. Now that the arch into the chapel was shifted eastward, the small south window was interfered with. It was therefore blocked, and a doorway



PISCINA AND AUMBRY IN SOUTH CHANCEL CHAPEL.

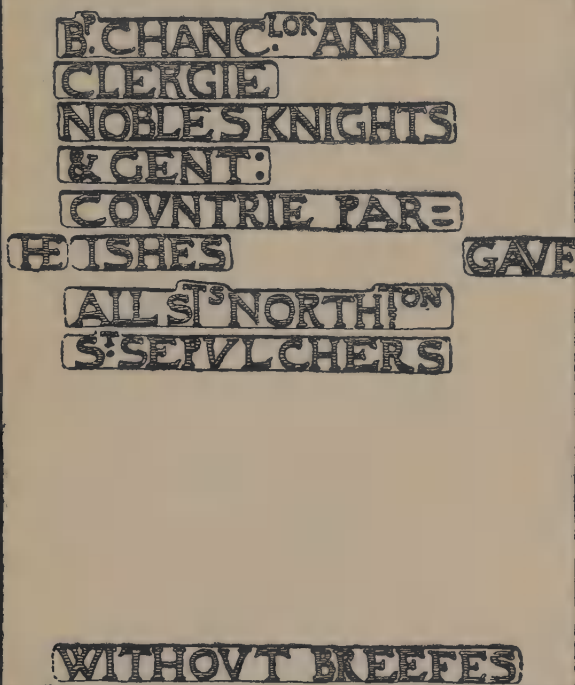
was made in the narrow piece of wall west of the large angle-buttress, the lower-portion of the smaller buttress which had taken the thrust of the superseded arch, being cut away to afford room for the opening. At the same time, the plan and elevation of the south chapel were radically altered. It became a kind of transept; and a very lofty arch was opened out into the chancel, producing an effect very different from that of the lower arch opposite. In the south wall of the chapel, near the south east corner, is a large piscina with an

ogee head and trefoiled soffit ; the bowl is a quatrefoil. West of this is a plain rectangular aumbry with a rebate. In the east wall, to the north of the window, is a corbel-cap of fourteenth century character, supported by a carved head with curling hair. The south window is a large one of five lights with modern " Perpendicular " tracery. Outside, a low base-course with a plain chamfer is continued round the wall of the chapel and its buttresses, of which that at the south-east angle is set diagonally to the building and is bonded into the adjacent masonry.

The alterations in the north chapel of the chancel belong to the sixteenth century, and are chiefly confined to the windows. All these have depressed heads of segmental curve. The east window is of four lights. In the north wall are three windows, one of two lights, and two of three lights each, separated from each other by such narrow strips of wall that they virtually form one continuous open screen of eight lights. The sill of the two-light window, the easternmost of the three, is raised considerably above that of the others, to leave room for the triangular headed aumbry, which has been noticed as part of the earlier work of the chapel. Outside, a plain chamfered base-course runs right round the chapel and the buttresses at the north-east and north-west angles. The north-east buttress is set diagonally, the north-west buttress at right angles, to the building, as in the opposite chapel ; but there has been no re-construction here, involving such formidable abutment. The sills of the windows in the north wall slope to a chamfered string-course, which is continued at one level, and is not raised to the sill of the two-light window. A similar string occurs in the eastern wall, but at a higher level, beneath the sill of the east window of the chapel. This wall may have been reconstructed entirely. An allusion to " the new work in our Lady Chapel," fixes the date of the insertion of these windows at 1512.

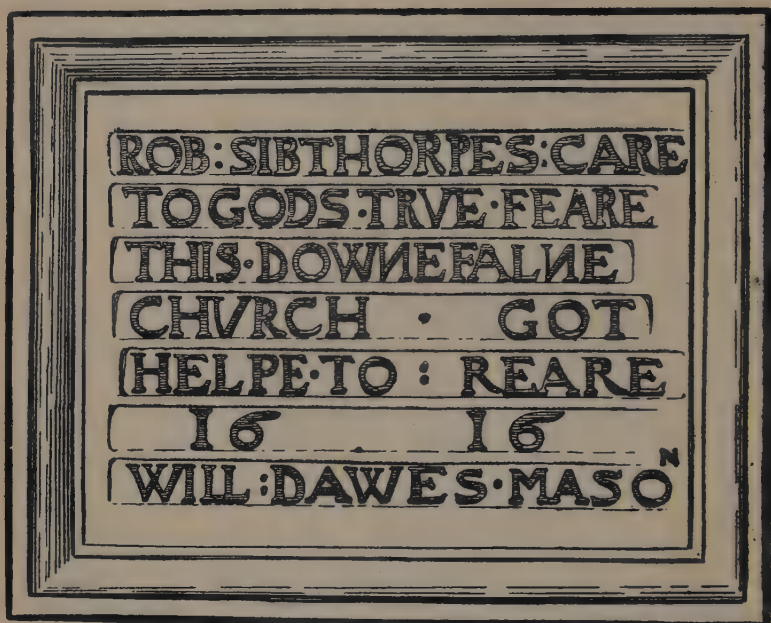
The church was now finished. However, about a hundred years after these alterations to the north chapel, the tower fell. We have no means of telling the height or estimating the general appearance of the tower ; for no part of any super-

structure which may have crowned the twelfth century lower stage is left. The fall was in a north-westerly direction, and seems to have ruined the north arcade of the nave completely. The probable extent of the re-building, so far as arches and columns are concerned, has been described. Its date is indicated by three inscriptions set in the north wall, within sunken frames surrounded by ogee mouldings. Two of these occur, one above another, over the first pillar west of the tower. The upper inscription is as follows :—



B. CHANC. LOR AND
 CLERGIE
 NOBLES KNIGHTS
 & GENT:
 COVNTRE PAR=
 HEISHES GAVE
 ALL ST'S NORTHON
 S: SEIVLCHERS
 WITHOVT BREEFES

Below this is the following :—



And, above the third column from the east, is this :—

1616

JOHN PATTISON

HUMF: HOPKYNS

CHVRCH WARD:

WHEN THIS BVIL [ding]

BEGAN.

The column below this last inscription is modern, and takes the place of the north-western respond of the older nave, which was only three bays in length. The re-building of the nave was thus begun probably at the west end, and completed in the year 1617. From a manuscript entitled "*North-*

ampton Mayors and Bailiffs''† we get the exact dates:—

- 1614. St. Giles steeple fell downe.
- 1616. St. Gyles church began to be Reared.
- 1617. St. Giles church was leaded.

A clerestory of two-light windows with four-centred heads was either re-built or added at the same time.

Of the tower, the square turret at the north-east angle, and a large portion of the masonry on the east and south sides of the lower stage, remained entire. A large part of the northern side and almost all the western side had fallen. In the work of re-building, the old masonry was carefully kept, and the new work bonded into it. The two-light openings of the bell-ringers' chamber, in the north and south wall, seem to have been reconstructed on the old lines. At first sight, the trefoiled heads of these windows, open on the south, but blank on the north, suggest that they are of the date of the older masonry near them; but the work is rough and unmoulded, and their inner openings, carried straight through the wall, without any splay, point to reconstruction. A plain string runs below these windows on each face. There is no opening in the western face of this stage; in the east face there is a doorway to the roof. Above the lower stage is a plain string with a chamfer on the upper edge. The tower is slightly gathered in at this point, and is still further reduced in area above another string, some five feet higher. To this gradual gathering-in, so necessary to correct perspective, is due much of the excellent general effect of the tower, which, owing to the absence of buttresses, might easily have a top-heavy appearance. Directly above the second string come the long two-light belfry windows, two in each face, with transoms, cinquefoil heads to each light, and a quatrefoil in each window-head. The absence of moulding is once more indicative of the period. The hoods of the windows are joined on each face by horizontal continuations, such as are

† A copy of this MS. was made in 1865 for the late Mr. John Taylor, and is now in the possession of Mr. Stewart Beattie. The original has since disappeared. The earlier portions dated from the 16th century. Another version of this same MS. is alluded to in the Northampton Borough Records (vol. ii., p. iv.) as the Hall MS.

(Information kindly supplied by Mr. A. Adcock).



used to join the hood mouldings in the nave, and are continued as a string round the tower at the level of the springing of the window-arches. Above this string the angles of the tower are once more gathered in. The tower is crowned by plain battlements. Square pinacles with vanes project slightly at each corner; each of the vanes is pierced with the letters G. R.

Considerable repairs were effected in the church during the second quarter of the seventeenth century, but these have already been treated of in a previous Chapter. (*See pp. 49-52*).

In 1684, the feoffees of St. Giles', paid £4 9s. "to the joyner for the seats and bannisters at ye bottom of ye church"; and £1 18s. "for mending the screene."

In 1697 (Nov. 29th), the churchwardens entered into an agreement with John Wulstan (hillier) "for the whiting all parts of the said church that are now whited, and seizing the same six feet high round the inside of the same," at a cost of £6. Bridges tells us that about the year 1700, "the chancel was neatly wainscotted at the expense of Dr. Grey, a Physician." It was probably in connection with this work that the churchwardens in 1700, paid £3 for "painting and gilding ye foias." [? frieze].

In 1746, the whole church was whitewashed at a cost of £13 9s. 4d., and this was repeated in 1777. In 1748, the vestry ordered "that five sheets of the lead over the North Isle be taken up and new cast. It was also then ordered that the South Isle and North Isle be inclosed with a pair of folding doors, and a door broke thro: the wall into the North Isle of the church."

At a vestry held 21st March, 1774, it was decided "to recover and repair the Tower of the church"; and the churchwardens' accounts for the following year show a payment of £37 9s. 8d. for "new leading the Tower and other work."

Three years later (31st March, 1777), the vestry ordered that "one bay of building over the south side of the chancel

be repaired as soon as possible, with such necessary timber and lead workmanship as shall be found wanting."

In the middle of the nineteenth century a thorough restoration of the church took place. A report was made by Sir Gilbert Scott (whose brother, the Rev. W. L. Scott was Curate-in-charge), and the work was entrusted to Mr. E. F. Law, architect. The east and west arches of the tower were cleared of their encumbering masses of masonry, and new arches of twelfth century character were built on the lines indicated by the remains of the early eastern arch. The nave and aisles were extended two bays farther west. An additional north aisle was added, a bay shorter than the extended nave. The whole building west of the tower was re-roofed; the windows and porches renewed; and the whole church furnished with oak seats. A tablet rehearsing these alterations was placed on the south wall of the nave, close to the pulpit. It adds particulars of the cost. The whole expense was £5,000, of which £3,500 was given by the parishioners, and £150 by the Incorporated Church Building Society, on condition of the maintenance of 281 free seats. The first stone of the restoration was laid on the 15th August, 1853; and the church was re-opened on the 21st November, 1855.

Twenty years later, the chancel and side chapels were restored at a cost of £2,717. The work was begun in the summer of 1875, and the chancel was re-opened on 10th October, 1876.

SUMMARY OF THE ARCHITECTURAL HISTORY OF THE CHURCH.

TWELFTH CENTURY.

Aisleless cross-church with central tower; portions of the west doorway and most of the lower part of the tower (although largely re-built) remain. The tower was completed and a stair-turret added at the north-east angle towards the end of the century.

THIRTEENTH CENTURY (first half).

Chancel re-built, lengthened, and widened. Most of the present chancel belongs to the period of this enlargement.

THIRTEENTH CENTURY (second half).

Building of the eastern portion of the south arcade of the nave, with the intention of adding aisles.

Temporary abandonment of the projected aisles. The tower strengthened by blocking up the arches on the ground-floor and building narrower arches within the filling-up.

FOURTEENTH CENTURY (first half).

Chancel walls repaired, and east wall re-built. The northern chapel (Lady Chapel) of the chancel made.

Aisles and arcades of the nave completed. The aisles continued eastward on the site (or part of the site) of the earlier transepts, so as to flank the tower. The aisles were probably finished *c.* 1350-60.

FOURTEENTH CENTURY (third quarter).

Final work done to the aisles, as above. The south chapel of the chancel (probably begun earlier) now reached its present plan and dimensions.

FIFTEENTH CENTURY.

Little work of this period remains. The table-tomb at the east end of the north aisle belongs to the beginning of the century. The font may be partly of this period.

SIXTEENTH CENTURY (first quarter).

1512. Insertion of the present windows in the Lady Chapel.

SEVENTEENTH CENTURY (first half).

Fall of the tower, destroying the north arcade of the nave. North arcade and tower re-built 1616. A column in the south arcade was probably heightened to match the new work in 1628.

The pulpit belongs probably to the second quarter of the century.

EIGHTEENTH CENTURY (first half).

Pulpit-stair ; candelabrum in south transept.

NINETEENTH CENTURY (second half).

1853-5. Restoration. Nave and aisles lengthened ; an extra north aisle added ; fillings removed from east and west tower-arches, which were now re-built ; roofs of nave and aisles made ; windows and porches renewed ; church seated.

1875-6. Restoration of chancel.



Corbel to S. Arch of Tower

CHAPTER X.

THE MEDIÆVAL HERALDRY OF ST. GILES'.

AMONG the Bridges' Manuscripts in the Bodleian Library, is the note book of Wm. Belcher, of Guilsborough, who, at the beginning of the seventeenth century, sketched a large number of the heraldic shields which then existed in the churches of Northamptonshire, either in windows or on monuments. Belcher died 5th April, 1609, but numerous additions were made to his manuscript by some person unknown in 1614, and in subsequent years.

Belcher himself gives us 24 shields from the windows of St. Giles' (*Sti Egidii ecclesiae fenestris*).*

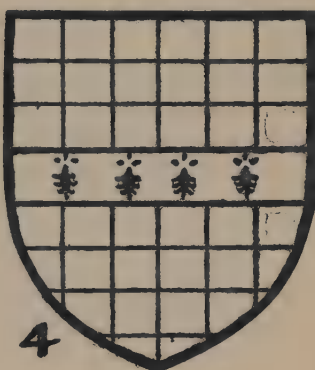
The later copyist, who visited the church 2nd September, 1614, gives us 23 shields—partly from tombs, partly from windows.† In some cases the shields copied by him are identical with those recorded by Belcher, though slight differences show that one or other of the two antiquaries was not always quite accurate. Both sets of sketches were evidently done in a hurry, and some of the tinctures are undoubtedly wrong. None of these shields now remain at St. Giles'.

Twenty-eight coats are here reproduced from drawings by Mr. T. Shepard of the Office of Arms, in Dublin Castle.

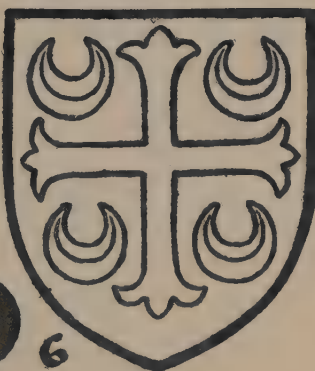
PLATE I. Shield 1. *Thurning*. Argent a fesse azure between in chief two pairs of barnacles, and in base a rose gules. [Belcher's MS.]

* MS. Top. Northants e. 1. fol. 14b.

† Ibid. e. 1. fol. 49.



I



Shield 2. *Braybrook*. Belcher gives it argent seven lozenges sable, each charged with an ermine tail. [The usual coat of Braybrook is argent seven masculles conjoined gules].

Shield 3. *Thurning* (as above), impaling *Braybrook*. (From 1614 MS.). Here the Braybrook coat is correctly given as argent seven masculles gules.

Below are the words " . . . *Thirninge Militis ac Capitalis* . ." The shields are those of Sir Wm. Thurning, Chief Justice of Common Pleas (temp. Richard II., Henry IV., and Henry V.) and Joan Braybrook his wife. Sir Wm. Thurning was a man of considerable distinction, and it was he who pronounced sentence of deposition on King Richard II.

He became a Puisne Judge of Common Pleas, 11th April, 1388, at a famous time for promotion in Westminster Hall, when one Chief Justice was hanged, and all the other Judges were cashiered, attainted, and banished. In 1395, he became Chief Justice of Common Pleas, and held the office under three Kings, till failing health compelled him to resign in 1413. Lord Campbell says of him, "He proved to be one of the most distinguished magistrates who ever sat on the English Bench, being not only deeply versed in his profession, but of spotless purity, and perfect indifference."*

Sir Wm. married Joan, daughter of Sir Gerard de Braybrook, by Margaret his wife, daughter and heiress of J. de Longville.†

Shield 4. *Thorpe*. Chequy or and azure a fess ermine. [This shield occurs several times in both manuscripts].

Shield 5. *Thorpe* as above, quartering gules a chevron azure between three stags' heads argent. (This is obviously a mistake for there could not be a chevron azure on a field gules). [1614 MS].

Shield 6. *Tilly*. Argent a cross flory between four crescents gules. This coat was quartered by the Turpins, to whom Gobion's Manor descended by marriage (see Chapter on the Gobion family). [Belcher's MS.].

PLATE II. Shield 1. *Paynell*. Gules a cross flory or patency, evidently intended for the Paynell coat. The

* Lord Campbell's *Lives of the Chief Justices*, I. 114-120.

† *Miscellanea Genealogica*. Vol. II. (New series) p. 72.



Paynells inherited the Gobion estates by marriage with the heiress of Richard Gobion. [1614 MS.].

Shield 2. Gules a chevron between three pairs of wings in lure ; perhaps intended for *Skennard*. [Belcher's MS.].

Shield 3. Gules three leopards faces jessant de lis or *Cantilupe* (?). [Belcher's MS.].

Shield 4. *See of Canterbury*. Impaling or a chevron between three cinquefoils or (*Chichele*). For Henry Chichele, Archbishop of Canterbury, and a native of Higham Ferrers, in Northamptonshire. [Belcher's MS.].

Shield 5. Sable a lion argent charged on the shoulder with a chess rook (gules). *Verdon of Brixworth*. (Belcher's MS.)

Shield 6. Ermine, on a quarter gules a bend or. Possibly a pane made up of broken fragments of shields. A pane at Upton was certainly made up in this way. [Belcher's MS.].

PLATE III. Shield 1. Gules bezanty a quarter ermine. (*Zouche*). [Both MSS.].

Shield 2. Gules three luces ; a bordure engrailed argent. *Lilling of Abington*. [Both MSS.].

Shield 3. Gules a fess between six cross-crosslets or. *Beauchamp of Warwick*. [Both MSS.].

Shield 4. Argent a chevron gules between three lions, impaling argent on a chevron gules three bugle horns, or. In the 1614 MS. we find an impaled shield with the dexter half plain, and with the sinister half argent on a chevron gules three escallops or, no doubt this is the same shield, in one case, wrongly noted. [Belcher's MS.].

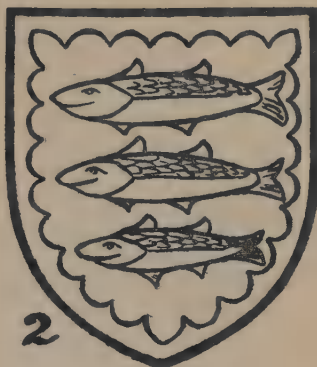
Shield 5. Gules a fess between six martlets or ; on the fess a mullet sable. *Beauchamp of Bletsho*. [Belcher makes the field sable. The 1614 MS. omits the mullet but gives the field correctly].

Shield 6. Gules a lion rampant argent. [Both MSS.].

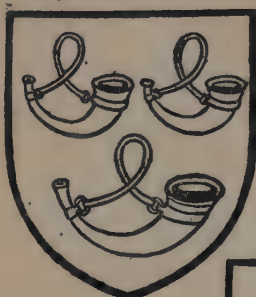
PLATE IV. "Upon an ancient tombe these armes." [1614 MS.]. This refers to shields 1, 2, and 3.

Shield 1. Or three bugle horns sable.

Shield 2. Wavy (?) and (?), and semy of roundlets ; on a chief gules a lion passant guardant or. *Merchants of the Staple of Calais*.



Upon an ancient tombe these armes.

**1****2****3****4****5****IV****6**



1



2



3



4

Shield 3. Gules a castle triple-towered supported by two lions rampant guardant or. *Town of Northampton*. [This is incorrect for there is no mount, and the castle is not argent as it should be].

Shield 4. Or three bugle horns sable and a bordure also or (This is obviously a mistake in tinctures!) above this coat are the words "erle Gubbons." [Belcher's MS.].

Shield 5. As shield 2, but without the roundlets in the wavy. [Belcher's MS.].

Shield 6. Sable five cinquefoils in cross argent. [Belcher's MS.]. Probably a mistake for the coat of the *Holdenbys*, who bore azure five cinquefoils argent.

PLATE V. Shield 1. *Beauchamp of Warwick*, quartering chequy. (?) a chevron ermine. (*Newburgh*).

Surmounted by a crest, out of a coronet gules a swan's head argent. *Beauchamp, Earl of Warwick*. [1614 MS.].

Shield 2. Figure of a man in tabard of the arms of *Lilling of Abington*. [1614 MS.].

Shield 3. *Shield of England* with a label of three points argent. [1614 MS.].

Shield 4. *Thorpe*, as in Plate I., No. 4, surmounted by a crest, a man's head and shoulders vested azure, holding in his hands an orb or. [MS. 1614].



DETAILS OF CORION MONUMENT.



CHAPTER XI.

THE MONUMENTS.

OF the many monuments which adorned the church of St Giles' in mediæval days one alone remains. It has been moved three times during the last sixty years, and now stands at the east end of the new north aisle. Bridges, writing in 1720, tells us that "it is said to have been erected for one of the Gobion family."* It stood then "against the east end of the south cross aisle." The male line of the Gobions became extinct in 1301; but the tomb may possibly have belonged to one of their descendants, the Paynell-Gobions, or the Turpyns, to whom the Gobion property in Northampton passed by marriage.†

The tomb in question is a very beautiful one. It is made of white alabaster, and is of fifteenth century date. Round the sides, in niches, are figures of angels and weepers. The faces of the latter are most realistic, and expressive of intense grief. There is no effigy on the top of the monument, and the brass inscription which originally ran round the sloping edge of the upper slab, has unfortunately been torn away.

The whole tomb is a magnificent piece of work, and it is one of the chief features of interest in the church.

The unknown antiquary who added to Belcher's notes in 1614,‡ visited St. Giles' on September 2nd, and leaves a record

*Bridges' Northants. I. 445.

† For an account of these three families see the Chapter on *The Gobion Family*.

‡ MS. Top. Northants, E. 1. fol. 49. (Bodleian).

of two other monuments which have long since vanished.

On one was the following inscription :—

“ Hic jacent corpora Johannis Walker et Johanna uxoris suae qui quidem Johannes obiit in die St. Mathiae ao Dni. 1529. Et predicta Johanna obiit . . . die mensis . . . Ao Dni 15 . . . Quorum animabus propicietur Deus. Amen.”

On the other :—

“ Upon a blewe marble.

Here lieth Mr. George Coldwell, Gent, and Jane his wife sometyne maior of the towne of Northton. The which Geo. departed this world the 22^o of September, the yere of our lord God, 1557. On whose soules Jhu have mercy.”

We get further particulars of this monument from the will of George Coldwell, dated 16th August, 1557.

Itm I will that my executors shall ley a marble stone uppon my grave with the picture of me and my iiij sonns behynd me, and the picture of my wiffe, and my vij daughters behynd her, and a scripture under the pictures feete contayning my name and my wiffes, and the daye of my death.”

On the north wall of the chancel, almost over the altar rails, is a tablet to the memory of a former Vicar of St. Giles', who held the living for over fifty years. It is thus inscribed :—

“ Near this place
Are deposited the remains of
The Rev. Edward Watkin, M.A.
Upwards of fifty years
Vicar of this parish
And many years Rector of Cooknoe
In this County,
An excellent divine,
An Affectionate husband
A tender parent,
A faithful friend,
And an honest man.
He died June 18th, MDCCCLXXXVI.
Aged LXXVII.

In the same grave lye the remains of
Elizabeth,
Wife of the above,
She died
Dec. 21, MDCCXLIX, Aged XXXVIII.

Elizabeth	}	daughters of the above	{	Feb. 5, 1825	}	aged	{	82
Catherine				Jan. 11, 1816				68
Martha				Nov. 15, 1835				88
		died						

Against the east wall of the chancel, north of the altar, is a tablet to another member of the same family, John Watkin, who was also Vicar of St. Giles'. It bears this inscription :—

Near this place
Lies, in hope of a joyful Resurrection, the body of
John Watkin, Clerk, D.D.
Vicar of this Parish
And Rector of Cogenhoe in this County,
He lived beloved
And died lamented,
August the 7th, 1795,
Aged 53.
Also Sibbell Watkin,
Relict of the above, who died Jan. 10th
1821, aged 70.
She was a sincere Christian in belief and
Practice and died regretted by all who knew her.

Arms. Azure a fesse between three leopards faces jessant de lis or (Watkin) impaling sable ? a lion rampant gules . .

[For a sketch of the lives of Edward and John Watkin, see the chapter on *Vicars of St. Giles'* ; also the chapter on the *Whalleys and Watkins*.]

On the north wall of the Sanctuary, is a tablet with the following inscription :—

In memory of
Mrs. Edmunda Isham,
Daughter of
Sr Justinian Isham, Bart.,
of Lamport in this County.
She died April the 28th
1766.
Aged 66.

Edmunda, was sixth, and youngest daughter of Sir Justinian Isham. Born 7th January ; baptised 6th February, 1698–9 at Lamport ; buried 4th May, 1766, at St. Giles', Northampton.

Will dated 12th September, 1755 ; proved 18th August, 1766, by Justinian Raynsford, of Brixworth, Esq., her nephew. (P.C.C.). She leaves " To the County Infirmary of Northampton, £100." " Wherever I resign my breath thereto to be interred in a most private manner."

By a codicil, dated 4th October, 1765, she leaves " To the

poor of St. Giles' parish, Northampton, ten guineas. To Mrs. Knapton, matron of the County Hospital, ten guineas."

Below the monument of Edmunda Isham, is a tablet to the memory of three members of the Bateman family. It is thus inscribed :—

In Memoriam
 Edmundi Bateman, Armigeri,
 Olim Guilsboroughiensis,
 In agro Northamptoniensi.
 Vir, bonae indolis,
 Maximae integritatis ;
 Etiam Irenarcha* peritus
 Defunctus Decembris die 6^o A.D. 1731.
 Aetatis Suae 78.
 Et
 Mariae Bateman
 Ejus uxoris Charissimae
 Denatae Julii die 17^o A.D. 1722.
 Aetatis Suae 70.
 Etiam
 Gulielmi Bateman Armigeri
 Filii eorum Natu Maximi
 Juris-Consultus
 Northamptoniensis.
 Obiit Decembris die 21^o A.D. 1732.
 Aetatis Suae 47.

Arms. Or three crescents between the horns of each a star gules (Bateman).

Edmund Bateman was eldest son of Wm. Bateman, lord of the Manor of Guilsborough, and grandson of Edmund Bateman, of Shawell, co. Leicester.

In 1689, he was appointed "Town Attorney" for the Borough of Northampton, and held office till 1700, when he was succeeded by Wm. Lee.† The town attorney was expected to advise the Corporation in matters of law, and to be responsible for certain other duties now performed by the Town Clerk. Bateman settled in Northampton, in the parish of St. Giles', and was eventually buried there in December, 1731 ; as also were his wife Mary (1722), and his son William (1732). For further particulars see Bateman pedigree.

* Irenarcha, a Justice of the Peace.

† Northampton Borough Records, II., p. 72.

On the same wall is a memorial to a distinguished member of the medical profession with the following inscription :—

H. H. E.
 Jacobus Keill, M.D., Scoto Britannus,
 Qui Multiplici doctrinâ instructus,
 Et ingenio ad omnia parato,
 Medicinae viam patefecit cultro anatomico :
 Medendi usibus accommodavit scientias Mathematicas,
 Easque methodos quas ratiocinando exploravit,
 Confirmavit experientiâ.
 Qui post scientiam hinc inde conquisitam,
 Et praelectiones in utrâque Academiâ habitas ;
 In hac tandem urbe,
 Incredibili incolarum commodo,
 Artem medicinalem feliciter exercuit.
 Ubi ob indolem egregiam (sic !),
 Et scientiam utilissimam,
 Omnibus ubicunque
 Quotquot vel ingenii et eruditionis
 Vel sanitatis suae erant amantes,
 Charus imprimis vixit,
 Occidit desideratissimus,
 Nulli tamen mortalium
 Aut charior vixit aut occidit desiderator,
 Quam Johanni Keill, M.D.
 Inter Oxonienses astronomiae professori,
 Qui fratri dilectissimo,
 Et de se praeclare merito,
 Monumentum hoc
 Amoris sui et gratitudinis indicium
 Posuit.
 Obiit A.D. MDCCXIX. Die Julii XVI.,
 Aetatis suae XLVII.

[TRANSLATION].

Here lies buried

James Keill, M.D., a Briton of Scottish descent, who, trained by wide and varied teaching, and possessed of an intelligence never at fault, opened by the Surgeon's knife a path for the Physician's skill. He pressed Mathematical science into the service of the art of healing ; and by successful practice established those methods which by accurate reasoning he discovered ; and after carefully gathering knowledge from every quarter, and delivering lectures at both Universities, finally to the surpassing advantage of its inhabitants, practised with great success as a doctor in this town ; and here by reason of his eminent natural ability, his most charming and courteous manner, and the unfailing hopefulness of his knowledge, he became to all without exception of person or place, who had any regard for either talent and learning, or for their own health, especially dear in his life-time—at his death most sorrowfully lamented.

Yet to no one on earth was he more dear in life, or in death more missed, than to John Keill, M.D., Professor of Astronomy at Oxford, who to a brother dearly loved, and to his own great benefactor, set up this memorial as a token of his affection and gratitude. He died 16th July, 1719, in the 47th year of his age.

James Keill (1673-1719),

was born in Scotland, 27th March, 1673, and was educated partly in England, and partly on the Continent.

He applied himself especially to anatomy, and on returning to England acquired a great reputation by his lectures on the subject, delivered both at Oxford and Cambridge. He received the degree of M.D. from the latter University, and without joining the College of Physicians, he settled as a Physician in Northampton in 1703, and continued to practice there till his death. He died unmarried, 16th July, 1719, of a cancer in the mouth, and was buried in St. Giles' Church.

"Keill was an able mathematician and competent anatomist. He was an active supporter of the Mechanical, or "Iatro-Mathematical" School of Medicine. Some of his ideas he acknowledged to have been derived from his brother, the Mathematician. He discussed by mathematical methods, combined with experiment, several physiological problems, such as secretion, the amount of blood in the body, muscular motion, and the force of the heart. On the latter point he corrected the exaggerated estimate of Borelli; but his own results were not satisfactory, and were criticised by Dr. Jurin in the "*Philosophical Transactions*." Keill's reply was written from his death-bed on June 23rd, 1719, and Jurin, in his rejoinder, paid a warm tribute to his departed antagonist. The final result was to show that the application of mathematical calculus to physiological problems was premature. Keill's essays were, however, much esteemed, and are still regarded as of some historical importance. He also made a series of physiological observations on himself, after the manner of Sanctorius, published as *Medicina Statica Britannica*, in the third edition of his essays." (*Dictionary of National Biography*, where a complete list of his writings is given).

On the east wall of the sanctuary, south of the altar, is a quaint memorial tablet to a well-known stone-carver. It is thus inscribed :—

Samuel Cox (Carver)
near this interr'd

Dyed Novr the 19th 1749
Aged 59 years.

Remember man is mortal.

Above this inscription, is a shield bearing (instead of a coat) the words "Quarter arms with Heaven."

On the south wall of the sanctuary is a tablet to a member of the Palmer family of Ecton :—

In the churchyard
Adjoining to this wall of the chancel
A monument of stone was erected in
MDCCXXIV; with the following inscription :—
Here lies George Palmer, Gent.
Son of the Revd John Palmer
Late Archdeacon of Northton,
He died April 16th, 1723
In the 60th year of his age
These being defaced, and almost
obliterated, were repaired, and this
Marble Tablet placed here, in MDCCLVIII.
By John Palmer of Ecton
His surviving nephew,
In order to preserve the memory
Of a wise and good man in life unblamed
And at his death lamented.
His bones had been laid with those
Of his Ancestors in the chancel of the
Parish Church of Ecton in this County,
If he had not by his will
Expressly directed his executor
To bury him in the churchyard
Belonging to the parish he should die in,
And to give five pounds to the poor,
of such parish.

H. Cox, Fecit.

Above the tablet is a lion or ; below is the coat of Palmer—
"Or, on a chevron gules five acorns of the field."*

The Palmers were connected with St. Giles' by marriage with the Whalleys. See the Chapter on the *Whalley Family*.

On the same wall, a little further west, is a mural tablet with this inscription :—

Near
This place lyes
Interr'd the body of
Miss Sarah Mansel, daughter

* Granted or confirmed to John Palmer, Archdeacon of Northampton, 3 May, 1670.

of the Rev. Mr. Mansel, late Rector of Long Newton in the Bishoprick
of Durham

Who departed this life
The Eleventh day of April, 1751,
In the 25th year
Of her age.

Arms, [argent] a chevron between three maunches [sable].
Sarah Mansel was a daughter of the Rev. Christopher
Mansel, 4th son of Edward Mansel, of Cosgrave, Esq.*

On the floor of the south chapel is a large blue stone to the
memory of Jane, first wife of Samuel Pennington (Registrar
of the Archdeaconry of Northampton), and of their infant son,
Samuel Pennington. The stone is thus inscribed :—

M. S.
Janae Pennington
Sam. Pennington Archidiaconatus Northtoniae
Registrarii
(Qui monumentum vicinum
Poni Curavit)
Uxoris Per dilectae
Ob Amorem Conjugalem, Pietatem,
Modestiam pariter ac Comitatem, merito colendae.
Filia fuit Benj. Knighton Generosi de Brixworth
Obiit 21^{mo} die Junii anno Dni 1713
Aetat. 34
Charissimae matris claudit latus Sam. Pennington
Utriusque parentis spes et deliciae :
Quippe qui filius fuit habili ingenio,
Et praeter aetatem provecto praeditus
Obiit 9^o die Octobris anno Dni 1713.
Aetat. 10^{mo}

Arms. Or 5 fusils in fesse azure (Pennington)† ; impaling,
barry of eight argent and azure ; On a canton or a tun gules
(Knighton).

On the south wall of the same chapel (over the south door)
is a tablet to the memory of Samuel Pennington himself, and
two of his sons (by his second wife, Rebecca Plowman). The
monument bears this inscription :—

Absit gloriam nisi in cruce
Domini Nostri Jesu Christi.

Here lyes interred the Body of
Samuel Pennington

* Baker's *Northants.* II., 132.

† The tinctures of this coat have been wrongly cut by the stone carver.
They are, however, given correctly on the next monument.

of the Town of Northampton, Esqr.
Principal Registrar of the Diocese of
Peterborough and Archdeaconry of
Northampton. He departed this life
the 19th day of December, in the year of
Our Lord, 1745, and in the 64th year of
his age.

Here lyes also interred the body of
William Henry Pennington, batchelor of
Law, Student of Corpus Christi College,
in Cambridge, son of the said Samuel
Pennington, by Rebecca his (second) wife
one of the daughters of Henry Plowman
late of the Town of Northampton, Esqr.
Decd. He Departed this life the 29th
day of May, in the year of our Lord, 1740
And in the 25th year of his age.

Here lies also the body of John Pennington, Esq., Barrister at Law,
Son of the above-named Samuel Pennington and Rebecca his
wife. He succeeded his father in his Office of Principal Registrar
and died ye 14th of June, 1749, in ye 28th year of his age.

John Hunt, Fecit.

Arms. Or 5 fusils in fesse azure (Pennington), impaling
argent 2 bars sable, in chief 3 lions passant (Plowman).

Samuel Pennington was doubtless a member of the old
north country family of Pennington, now represented by the
Penningtons, Earls of Muncaster. At any rate he bore the
well-known Pennington arms, or five fusils in fesse azure.

He was for many years, Principal Registrar of the Diocese
of Peterborough, and of the Archdeaconry of Northampton,
offices which he had evidently purchased, and which he leaves
by will to his son, John Pennington.

He seems to have spent most of his life in the parish of St.
Giles'; all his 14 children were baptised there, and all (except
two) were buried there.

At a meeting of the vestry of St Giles', held December 13th,
1705, it was agreed

" that Samll Pennington of this parish have leave to sett up a raile
from the corner of Mr. Goodday's servants seate to the south doore
entering into the chancell from the south Isle; as alsoe to sett up a
monument to be affixed to the wall wth in the said railes."

The proposed monument was probably intended to com-
memorate Jane (an infant daughter of Samuel Pennington),
who died 13th May, 1705, aged six months. It seems doubtful,

however, whether the monument was ever erected. If it was put up, all traces of it have long since disappeared.

Pennington died, Dec., 1745, and was buried at St. Giles'; as were also his two wives, Jane Knighton and Rebecca Plowman. By his will, dated 1st October, 1743, he left £20 to buy a brass Candelabrum for the Church of St. Giles. This was duly purchased, and now hangs in the south chapel, close by the Pennington monuments. (See Chapter on *Church Fittings*.)

On the south wall, next to the monument of Samuel Pennington, is a memorial to Jane Wright.

M. S.
 Janae Wright
 Filiae R.V. Samuelis Clerke S.T.P.
 Rectorisque de Kingsthorpe
 Uxoris primum R.V. Lucas Ward
 Rectoris de Weston Favell.
 Deinceps Johannis Wright, generosi,
 De Brixworth.
 Demum viduae plus annos viginti,
 Feminae non uno nomine memorandae
 Qua uxor nulla amantior
 Mentem justī, verique tenaciorem nemo gessit
 Ecclesiae Anglicanae, amicis, sibi
 Fidelis semper et constans
 Miseros ubique miserata, Cum laetis laeta.
 Ob: 8^o Jan. A.D. 1704. Aetatis suae 74^o
 Latus cujus dextrum claudit, juxta sepulta
 Soror ejus Maria
 Uxor R.V. Danielis Goldsmith,
 Rectoris de Campton in Com. Bedfordiensī.
 Utraque soror sorore sua dignissima,
 Religione moribus et amore,
 Dum viverent conjunctissimae
 Consopitae, in pace conquiescunt.
 Ob: haec 15 Feb. 1693.
 Aetat. Suae 73^o

[Translation.

Sacred to the memory of Jane Wright,
 daughter of the Rev. Samuel Clerke, D.D., and Rector of Kingsthorpe,
 Wife—first of the Rev. Luke Ward, Rector of Weston Favell,
 afterwards of John Wright, Gentleman, of Brixworth;
 lastly, for more than twenty years, a widow.
 A woman on many grounds not to be forgotten
 No wife surpassed her in affection,
 No one displayed an intelligence with firmer hold on justice and truth.
 To the Church of England, to her friends, to herself
 She was always unwaveringly loyal,
 Unfailing in her sorrow for the sorrowful,
 Rejoicing with the joyful,
 She died Jan. 8th, 1704. Aged 74.

Hard by, close at her side, is buried her sister Mary, wife of the Rev. Daniel Goldsmith, Rector of Campton, in Bedfordshire.

Either sister fully worthy of the sister she prized
in Religion, in Character, in Affection,
Inseparable so long as they lived, they rest together in peaceful slumber.
She died Feb. 15th, 1693, aged 73].

Arms. Tierced in pale, (1) [argent] on a chevron between three roses [gules] an annulet [or] for *Ward*. (2) [argent] on a bend [gules] between three torteaux, as many swans [argent] for *Clerke*. (3) [Azure] two bars [argent] ; in chief three leopards' faces [or] for *Wright*. Crest, a dexter arm embowed, habited [azure], holding in the hand [proper] a sword point downwards [argent] hilt and pomel [or] enfiled with a leopard's head [of the third].

Jane Clerke, daughter of Dr. Samuel Clerke, Rector of St. Peter's, Northampton, was baptized at Kingsthorpe, 2nd November, 1630 ; and was buried 10th January, 1704-5, at St. Giles'.

Her first husband, Lucas Ward, was baptized 6th April, 1614, at Guilsborough ; Rector of Weston Favell, 16th December, 1642 ; Vicar of Guilsborough, 1665. Buried 1st May, 1674, at Weston Favell. Will dated 9th April, 1674 ; proved at Northampton Arch. Book ix, 96.

Her second husband, John Wright, was son of Michael Wright, one of the Lords of the Manor of Brixworth.

The marriage license was granted 18th November, 1674, the marriage to take place either at Brixworth or Moulton. It did not take place at Brixworth, and the records of Moulton for that date are lost. Jane Clerke, was John Wright's third wife.*

At the south east corner of the south chancel chapel (behind the organ) is a series of memorials to various members of the Goodday family—a branch of the Gooddays of Higham Ferrers. The first to settle in Northampton was Arthur Goodday, who was living here in 1654, and for many years took a leading part in the affairs of the parish of St. Giles'. He was one of

* His first wife was Susanna Harris, daughter of . . . Harris, of Twywell, she was married 17th May, 1648, at Brixworth. (2) His second wife was Mary Dee, daughter of Francis Dee, Bishop of Peterborough, widow of Dr. Greenhill, married 3rd September, 1653, at Brixworth ; buried 19th December, 1670, at Brixworth, aged 63. (Mon. Inscription).

those who were instrumental in securing an augmentation to the living in 1688, and at his death (1692), he left a rent charge to the Vicar of St. Giles' for the time being, on condition that week day services were held in the church. (See above p. 72).

The earliest of these Goodday monuments is to the memory of Arthur Goodday, the younger, a son of Arthur Goodday, above mentioned. It is fixed to the wall in the south east corner of the south chancel chapel, and bears this inscription :—

H. S. I.
 Arthurus Goodday
 Parentum Arthuri et Elizabethae
 Plusquam uno nomine deliciae, etsi unicae
 Quem utique morum suavitas,
 Comis ac praegnans indoles,
 Egregiae animi dotes
 Cum pietate conjunctae
 Commendarunt,
 Deo juxta atque hominibus charissimum
 Variolis confectus obiit Londini,
 23^o Maii, A.D. 1683, aetat. 21.
 Quaero, viator, an non sit praecox heres
 Suum qui in caelo vendicat
 Adultus vixdum dum juvenis patrimonium.

[Translation.

Here lies buried
 Arthur Goodday
 The one darling, though for more than one reason, of his parents,
 Arthur and Elizabeth,
 Certainly courteous of manner,
 A disposition kindly and full of promise
 And exceptional intellectual gifts
 Combined with reverence,
 Rendered him dearly beloved as well to God as to men.
 He died of smallpox in London,
 May 23, 1683. Aged 21.
 Pray you, stranger, is not he too soon an heir, who makes good in
 heaven his claim to an inheritance of his own, when scarcely yet grown
 to full manhood.]

Arms. [argent] a fesse wavy between two leopards' faces [sable], with label of three points (Goodday). Crest, a greyhound sejant.

On the floor below is a large slab, which covers the grave of the deceased. It bears an English inscription, from which we gather further particulars about him :—

" Here lyeth the body of
 Arthur Goodday,
 Student of Lincolne's Inne. Hee

Dyed at London, the 23 May,
1683 in the 21 year of his age.
In memory of whose pious, loyall
And charitable minde his mournfull
Parents caused the monument above
To be erected."

Close by, another large slab covers the grave of Arthur Goodday, the elder, and his wife Elizabeth, the parents of the above mentioned student of Lincoln's Inn.

It bears this inscription :—

H. S. I.
 Arthurus et Elizabetha Goodday uxor
 Egregium fuit illa prudentis Oeconomiae
 Exemplar
 Severus ille pietatis et probitatis cultor
 Et in pecuniis pauperibus erogandis
 Tantum non prodigus largitor.
 Hos uno placuit tumulo recondere
 Ne piaculum foret quos viventes amor conjun. .
 In ipsa morte separare
 ob } ille { Mar. 24^{to} } aetatis suae { LXX.
 } illa { Apr. 6^{to} } } { LXIX
 Erae Xtianae MDCXCII.

[Translation.

Here lie buried
Arthur Goodday and Elizabeth his wife.
She was a conspicuous pattern of good housewifery :
He a strict upholder of reverence and uprightness ;
And in spending money on the poor an all but spendthrift giver.
It seemed right to bury them in one grave
to avoid the guilt of sundering in the hour of death
those whom, in their lifetime, love yoked together.
They died { He on March 24. Aged 70.
 { She on April 6. Aged 69.
In the year of our Lord 1692].

Arms. [argent] a fesse wavy between two leopards' faces [sable] (Goodday). Impaling [azure] an escarbuncle; over all a fesse [argent]. (The wife's arms are those of Pheipowe or Fepoe, an Irish family, but they appear to have been appropriated by the Phippses of Swallowfield, Berks, to which family the wife of Arthur Goodday belonged).

A third slab in the same corner of the church commemorates Wm. Goodday.

Here lieth the body of
William Goodday, Gent.
He departed this life

the 18th of June, 1715,
 In the 48th year of his age.
 As also of Mrs. Mary Goodday
 His wife who dyed
 April 21st, in the 52nd year
 Of her age, and was buried
 April 24th, 1724."

Arms. Goodday, impaling barry of ten [or and sable] (Thynne).

On the wall above (the east wall of the chapel) is a tablet to yet another Goodday :—

Hic infra jacet
 Gulielmus Goodday, S. T. P.
 Tuæ viator exemplum mortalitatis
 Obiit XVII. Die Februarii. A.D. MDCCXCVII.
 Aetatis autem suæ LXVI.
 Conjugi pientissimo
 Vidua Margareta
 Hoc lachrymans poni curavit.

Arms. Goodday, impaling Evett [now gone].

In the south transept chapel is a monument to a recent benefactor of the parish. It bears this inscription :—

" In memory of Georgiana Sophia Worley who died March 2nd, 1907, aged 64 years. By her will she left estate to found a charity to be called the *Georgiana Sophia Worley's pension to poor widows* of 55 years of age, who are members of the Church of England, and residents of this parish of Saint Giles, Northampton, such charity to be administered by the Vicar and Churchwardens for the time being."

Georgiana Sophia Worley was the widow of Mr. T. Worley, late of Fairfield, Billing Road, Northampton. She died at Hastings 2 March, and was buried in the Northampton General Cemetery, 8 March, 1907.

In the north aisle of the chancel, over the door into the tower, is a series of memorial tablets to various members of the Woolston family, dating from 1717 to 1778.* The Woolstons have played an important part in Northampton history for the last 250 years, as is shewn by the following list :—

John Woolston was a bailiff of Northampton in 1661-2, and Chamberlain, 1667-1669; Henry Woolston was bailiff,

* Other monuments to the Woolstons are to be found in the south aisle of the church of the Holy Sepulchre, Northampton. (See Cox & Serjeantson's *History of St. Sepulchre's*, pp. 91-93).

1705 ; Joseph Woolston, bailiff, 1709, Mayor, 1710 ; John Woolston, bailiff, 1722, Chamberlain, 1727-1729, and Mayor, 1733 ; William Woolston, bailiff, 1732 ; Stephen Woolston, bailiff, 1733 ; Joseph Woolston, junr., bailiff, 1737, Chamberlain, 1738-1739, and Mayor, 1740 and 1750 ; John Woolston, bailiff, 1743 ; and William Woolston, bailiff, 1775.

One member of the family gave a new name to one of our Northampton streets. Henry Lee, in his manuscript history of the town, tells us that " the lane leading from St. Giles' Street to Abington Street was formerly called Farmyard Lane ; it took its present name of *Fish Lane* " by reason of ye signe of ye Dolphin being hung up by John Woolston."*

On the same side of the church, a little further east, are several modern memorial tablets to the Markham family, who since the sixteenth century have been connected with the County of Northampton. (See Mr. C. A. Markham's *Markhams of Northamptonshire*.) The west window of the church is filled with stained glass to the memory of one of them, Mr. Christopher Markham, who died in 1858. (See below, p. 167).

* MS. Top. Northants C., 9, fol. 99. (Bodleian).

CHAPTER XII.

CHURCH FITTINGS.

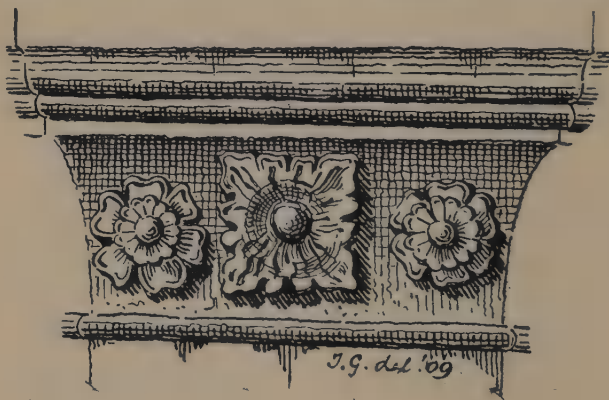
The Pulpit.

THIS is a fine piece of work in the Jacobean style. It is octagonal in shape, with panelling of the time of Charles I.

The pulpit stair with its elegantly designed balustrade, was added at the end of the seventeenth, or beginning of the eighteenth century.

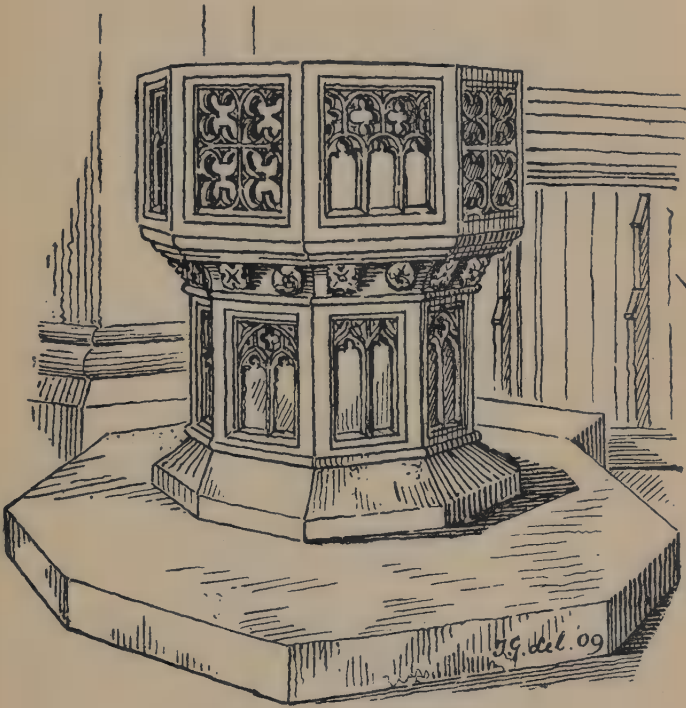
The Font.

The octagonal font, which now stands at the north-east



ORNAMENT ON NECKING OF FONT.

corner of the third column of the north arcade from the east, seems to be partly of fifteenth century date ; but nearly all the carving is modern, and the aged appearance of some few portions may be due simply to the wearing of the stone.



Stone Screen.

The handsome stone screen which now separates the chancel from the north chancel chapel, was presented by Mrs. Edmonds in 1896. It is in the perpendicular style, and bears this inscription :—

(On the chancel side)

To the glory of God and in loving memory of John and Mary Marshall.

(On the back of the screen)

"Erected by their daughter, Mary Edmonds, A.D. MDCCCXCVI."

The cost of the work amounted to £182.

The Reredos.

This was given in 1883, by the ladies of the parish, at a cost of £342 14s. 9d. A few years later (1900), a set of stamped velvet hangings for the Sanctuary walls were also presented. They were worked in gold outline, in a Rose and Crown design, by 26 ladies of the parish. At the same time, gold diapers and powderings were added to the reredos, in order to make it harmonise better with the new hangings.

The Sanctuary Pavement.

This was given in 1900, by the Rev. R. A. and Mrs. White, as a thank-offering for the safe return of their son, Lieut. R. F. White, R.N., from the South African War.

Lieut. White was present at the battles of Belmont, Graspan, Modder River, and Magersfontein, and later at the battle of Paardeberg, which culminated in the surrender of General Cronje and the whole of his army. He was stricken down with malarial fever while escorting a convoy to Kimberley, and after a sojourn in hospital, was ordered home.

The pavement (which took the place of a plain wooden floor), was designed by Mr. M. H. Holding, of Northampton, and is a very fine piece of work. "The design consists of a series of plaques, interlacing circles, bands, borders, chevrons, chequers, and diapers. The whole area of the sanctuary is divided into three main spaces, or levels, each bounded by rich marble steps."*

On one of the panels of the foot pace, or highest level, is carved the following inscription :—

"This Pavement was given as a Thank-offering
To Almighty God,
By Richard Allen White, M.A., Vicar of this Parish, and

* For further particulars as to the marbles of which the Pavement is composed, see *Northampton Daily Chronicle*, Dec. 3rd, 1900.

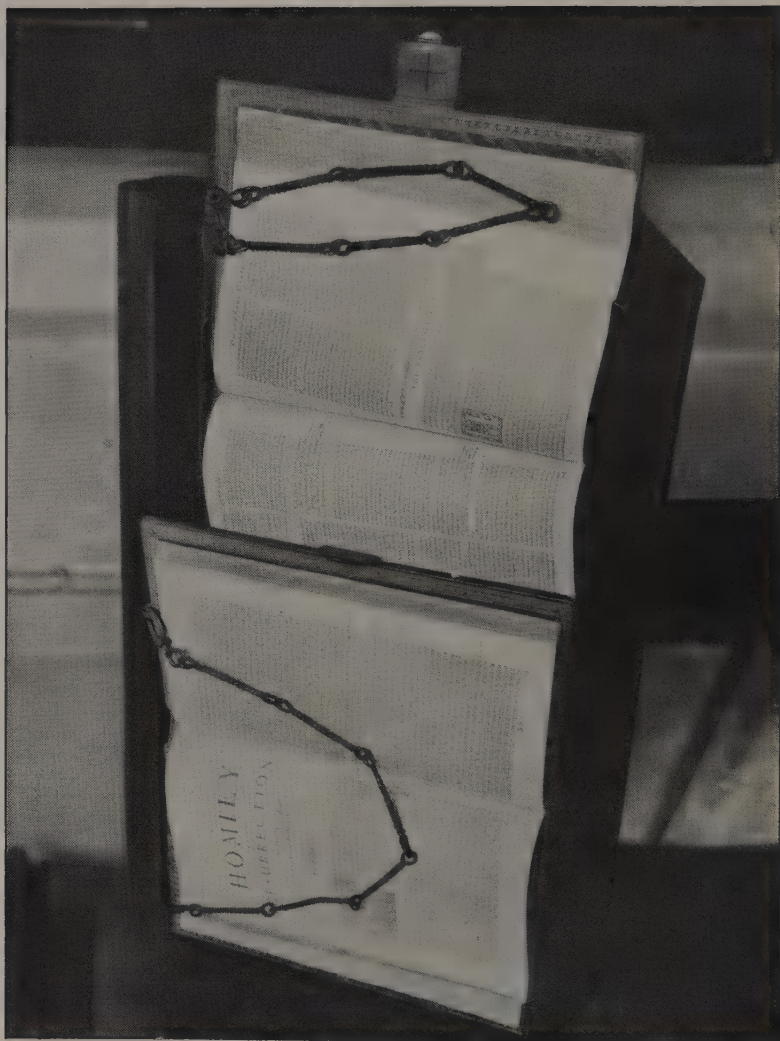


Photo by

CHAINED BOOKS IN ST. GILES' CHURCH.

H. Cooper & Son.

Octavia Malvina, his wife,
 For the merciful preservation of their son,
 Lieut. Richard Forster White, R.N., H.M.S. "Powerful,"
 While serving with the Naval Brigade,
 During the War in South Africa, 1899-1900."

The pavement was dedicated by the Bishop of Peterborough, on Advent Sunday, December 2nd, 1900.

The Lectern.

The brass eagle lectern was the gift of Mr. Benjamin Vials, and bears the following inscription:—

"To the glory of God, and in memory of Catherine, wife of Benjamin Vials, St. Giles' Square, Northampton, who died 8th September, 1880."

The Chained Books.

In the north chancel chapel is a small desk to which are chained two books:—

(1) *Calvin's Commentary on Isaiah* translated into English. It was printed in London in 1609, and is dedicated "to the high and most mightie Prince Henrie, Prince of Great Brittain, sonne and heire apparant to our soveraigne Lord, James, King of Great Brittain, etc., and to the most noble and vertuous Princesse, the Lady Elizabeth's Grace, his highnesse most deare sister." [Henry, Prince of Wales, eldest son of James I., died 1612. His sister Elizabeth, married Frederick, Elector Palatine, and claimant to the throne of Bohemia].

(2) *The Second Book of Homilies*. Printed in London in 1676, a black letter copy in good condition.

The custom of chaining single books in churches was well known in mediæval times, but there is no doubt that it received a great impetus from the injunction of Edward VI. (1547), ordering each parish "to provide within three moneths one Boke of the whole Bible of largest volumè in English, and within one twelvemonth the Paraphrasis of Erasmus, the same to be sette upp in some convenient place within the church, whereas your parishioners may most commodiously resort to the same and read it."

The order was repeated in 1559, and though in neither case was the use of chains specifically enjoined, the church officials would naturally adopt this means of safeguarding their property.

Archbishop Parker required Jewel's *Defence of the Apology* to be placed in churches. Foxe's *Book of Martyrs*; Calvin's *Institutes*; Calvin's *Commentaries*; and the Books of *Homilies* were included later.

Chained books are still to be found in the following Northamptonshire Churches, in addition to those at St. Giles':—

Great Doddington (3); Kingsthorpe (5); Towcester (3); and Walgrave (2). At Kettering the chains and covers of two books still remain, though the books themselves are gone.*

The Brass Candelabrum.

A very handsome candelabrum, somewhat mutilated, hangs in the space south of the tower, between the south aisle and the chancel chapel. It is of eighteenth century date, and was given to the church in accordance with the will of Samuel Pennington, who died in 1745.

By this will, which is dated 1st October, 1743, the testator leaves the following instructions to his executors.

"I give twenty pounds to buy a brass Branch to be hung up in the parish church of St. Gyles in Northampton, over against the Reading Desk, within six months of my decease." The donor died 19th December, 1745, and his will was proved three months later, 18th March, 1745-6. (See Chapter on *Monuments*).

The chandelier bears this inscription:—

"Saint Gyles's, Northampton. The Gift of Saml. Pennington, Esq., Principal Registrar of the Diocese of Peterborough, and Archdeaconry of Northampton (by his will) in the year of our Lord, 1745."

* For much fuller information on this subject, see Cox and Harvey's *English Church Furniture*, pp 336-340.

The Organ.

The date of the erection of the first organ in St. Giles' church is unknown, but on 31st October, 1845, the following resolution was unanimously agreed to by the vestry :—

“ That on account of the removal of the organ *which for many years* has been used in the church, it is highly desirable that a new organ be erected.”

This was done in 1847, at a cost of £183, and on June 7th of the same year, Miss Emma McKorkell was appointed organist. In 1885, it was decided to purchase a better instrument, and the present organ was built by Messrs. Bishop & Son, of London. It cost £1370 12s. 10d., and was solemnly dedicated to the service of God, 27th May, 1886. It was opened by Dr. Bunnett, of Norwich, and now stands in the south chancel chapel.

“ It contains 33 speaking stops, and 10 couples which are distributed over three manuals, and pedals. Tubular pneumatic action is used throughout, the console being detached. There are 1930 pipes in all, the longest being 16 ft. in length. Six composition pedals act upon Great and Swell organs, giving convenient stop combinations. There are also pedals which act upon the Tremulant and Great to Pedal coupler.”*

The Windows.

The great east window of the church is filled with glass by Messrs. Clayton & Bell, and is a really fine production. It was given in 1876, by Mr. W. T. Portal, and cost nearly £500. The three centre lights contain a representation of our Lord in Majesty, surrounded by numerous adoring angels. Above are figures of David (with a harp), and St. Cecilia (with her organ). Below are the Holy Innocents (in the centre); Daniel with a lion (to the left); and St. Catherine with a broken wheel (on the right). In the left hand light of the window are figures of St. Peter (with a key), and St. John (with a chalice); St. Giles (with a hind), and St. Edward the Confessor

* Information kindly supplied by Mr. A. C. Tysoe, F.R.C.O., Organist of St. Giles'.

(with crown and sceptre) ; Moses (with the tables of stone), and Joshua represented as a soldier. In the right hand light of the window are St. Barbara (with her tower), and St. Mary Magdalen (with a vase), St. Agnes (with a lamb), and St. Lucy ; St. Susanna (with a sword), and St. Etheldreda (with book and pastoral staff). In the quatrefoils at the top of the window, angels holding musical instruments of various kinds, are represented.

At the bottom of the window is the following inscription :—

“ This window was erected by William Thomas Portal, of Springfield, in this parish, to the memory of his father, mother, wife, and two daughters.”

The memorial window on the south side of the chancel was given in 1876, by Mr. E. F. Law. It contains a figure of the Good Shepherd, and is thus inscribed :—

“ To the glory of God, and in memory of beloved parents, 1876.”

In the east window of the north aisle are two figures representing Faith and Charity. Below is the following inscription :

“ In memory of Fanny, the beloved wife of the Revd. W. H. F. Robson, Vicar of this parish, erected by members of the congregation, 1872.”

Fanny Robson, was the daughter of James and Elizabeth Butler, of London, and was married to Mr. Robson in January, 1862. She died December, 1871, and was buried at St. Giles’.

Next comes a window, by Messrs. Hardman & Co., executed in 1869, “ in affectionate remembrance of Sarah Manning, who died February 19th, 1869.” The light to the left contains representations of Christ and the woman of Samaria ; and above, Christ in the house of Mary and Martha. In the right hand light there is a representation of Mary Magdalen anointing the Saviour’s feet ; and above, *Noli me Tangere*

Further west is a window, also by Messrs. Hardman, with figures of the Sower ; and the Master of the Vineyard paying a labourer ; above the first is a scroll bearing the words, “ Behold a sower went forth to sow.” Over the second, a similar scroll with the words “ Call the labourers and give them their hire.”

At the base of the window is this inscription :—

“ Elizabeth Smith erected this window to the glory of God, and in loving memory of her husband Charles Smith, who fell asleep, Dec. 1st, 1882.”

It was executed in 1884.

At the west end of the north aisle is a large, three-light window, by Messrs. Heaton, Butler, & Bayne. It is filled with stained glass in memory of a very distinguished and useful worker at St. Giles', and represents Christ healing the dumb. The choice of this somewhat unusual subject is explained by the inscription below.

“ To the glory of God, and in memory of William John Peirce, Esq., J.P., for thirty-six years churchwarden of this Parish, and for many years Superintendent of the Sunday School, this window was erected by the Parishioners and other friends in grateful recognition of his valued services to the Parish, Town, and neighbourhood.

He died 12th September, A.D., 1883.

The subject of this window was selected in reference to his kindness in interpreting the sermon to the Deaf and Dumb in this Church each Sunday evening for many years.”

Over the west door is a large three-light window filled with stained glass to the memory of Mr. Christopher Markham, who died in 1858.

In the upper light is the Markham Crest :—

On a wreath a lion sejant guardant wings endorsed with the dexter paw resting upon a pair of horse hames.

Lights on each side :—

In
Memory of

Chrisr
Markham
died June 25, 1858, aged 67.

In the large centre light :—

Christ standing outside a closed door, knocking with his right hand.

Words above :—

“ The son of man cometh.”

and below :—

“ in an hour when ye think not.”

Words in scroll below :—

“ The
night cometh
when no man can
work.”

Light on left of window:—Christ talking to Nicodemus ; below, Christ and the impotent man.

Light on right of window ; above, Christ with Martha and Mary ; below, Miraculous draught of fishes.

Text along bottom of window :—

“ Blessed are those servants whom the
Lord when He cometh shall find watching.”

The glass is by Messrs. Powell & Sons, of London, and the window was put in by Miss Eliza Markham and other members of the family.

At the west end of the south aisle is a three-light window, filled with glass by Messrs. Powell & Sons, of London. The subjects represented are the Annunciation, The Nativity, and the Adoration of the Magi.

It is to the memory of W. Brooks Gates, Esq., and was executed in 1873.

Beneath the centre light is a brass with this inscription :—

“ This window is erected to the glory of God, and in memory of William Gates, Mary Gates, and Emily Wood Gates.”

Below the left-hand light, is another brass thus inscribed :—

“ William Brooks Gates, Gentleman, late of this parish, by his will dated 4th May, 1875, bequeathed to the Vicar and Churchwardens for the time being of the parish of St. Giles, £200 upon trust to apply the income in keeping his father's and mother's grave in good repair, and the surplus towards defraying the expenses in connection with the parish church and schools ; ob. 2nd April, 1876. This legacy is invested in the Official Trustee of charity funds.”

In the south aisle is a two-light window, representing the Resurrection and Ascension, erected

“ To the glory of God, and in memory of Ann Mobbs, wife of Charles Mobbs, died 28th February, 1856, aged 47.”

Further east is a similar window with representations of the Crucifixion and the Entombment of Christ. Beneath are the words :—

“ To the glory of God, and in memory of Wm. Smith, who died Jan. 5th, 1856, aged 52 yrs. This window is erected by his widow.”

Still further east is a window representing "Christ mocked," and "Christ bearing his Cross."

It was given

"To the glory of God, and in memory of Maria, wife of William Peirce, died 6th Aug., 1862, aged 42."

In the south chancel chapel is a two-light window in which is depicted (1) Christ raising the widow's son." St. Luke vii., 11-15. (2) "Christ and the rich young ruler." St. Mark x., 12. Below are the words:—

"In memory of Charles Britten, born 3rd May, 1830, died 11th February, 1854. Then Jesus beholding him loved him."

This window is by Messrs. J. Powell & Sons, and was executed in 1868.*

Clerestory Windows.

The clerestory windows in the nave were all given by Mr. E. R. Portal in memory of his father, and are by Messrs. Clayton & Bell. In the first instance the whole of the clerestory windows were filled with stained glass, but it was found that this made the church exceedingly dark; and with the consent of the donor, every alternate window was taken out in 1905, and put carefully away.

The following are the Saints represented in the windows which still remain:—

(North side, beginning at the west)

St. Peter and St. Andrew; St. Philip and St. Bartholomew; St. Simon and St. Jude; St. Paul and St. Barnabas.

(South side, beginning at the west)

St. Elizabeth and St. John Baptist; St. Mary Magdalen and St. Joseph of Arimathea; Dorcas and Lydia; St. Stephen and St. Timothy.

* We are asked by Messrs. Powell to draw attention to the fact that this window was made at a bad period for stained glass. Since that time great advances have been made in the art.

A brass on the north wall of the nave near the lectern bears this inscription :—

“ To the glory of God and in loving remembrance of William Thomas Portal, of Springfield, in this parish (a descendant of the Huguenot family of De Portal), who died on October 12th, 1889, aged 72 years.

The clerestory windows in this church were inserted and this brass erected by his only son, Edward Robert Portal who reveres his memory.”

The De Portals were originally of Spanish extraction, but are said to have settled in Languedoc, in very early days. From the beginning of the sixteenth century their pedigree is well-known. In the seventeenth century, some members of the family were Huguenots ; and one of them, Jean François de Portal, married the daughter of the Huguenot Pastor of Poitiers, in France. On the revocation of the Edict of Nantes in 1685, De Portal fled to Holland, but eventually made his way to England where he died in 1704.

His children were conveyed to the sea coast near Bordeaux, whence, hidden in empty wine casks, they escaped in a fishing boat to this country.*

The great-great grandson of Jean François Portal, was William Thomas Portal of Northampton, in whose memory the clerestory windows in St. Giles' Church were given.

The Clock.

The earliest reference to the church clock that we have noticed occurs in 1633, when the churchwardens

paid Sheffield for the clock	...	...	...	...	£5	0	0
for mending the clock	...	...	...	...			6
1634. Pd. to Mr Denbies' man for keeping the clock the last year	...	...	...	...	0	2	0
To John Gayton for removing the clock howse and for timber	...	...	...	...	£1	5	0
1638 To the Embertons for mending the clock howse and setting up the steeple windows	...	...	...	...	£1	10	0
1635-6. Feb. 29. Paid Goodman Grimes for mending the clock [Feoffee's accounts]	...	...	...	...	0	10	0

In 1681, the feoffees paid John Jackson, the Sexton, 6/8 for looking after the clock ; and in 1687, the salary was raised

* Proceedings of the Huguenot Society of London, Vol. III. p. 70.

to 10/-. Numerous similar entries occur in the churchwardens' accounts during the seventeenth and eighteenth centuries.

In 1795, the Vestry ordered (10 September), that the church clock should be cleaned, and at the same time be altered in such a manner as only to require to be wound up once in 24 hours.

Eight years later (April 11th, 1803), the parishioners resolved to put up a new dial to the clock at a cost not exceeding £24.

In 1865, an eight day clock, striking the hours and quarters upon four bells, was placed in the tower, by Mr. John Walker, clock maker, of Cornhill, London, at a cost of £164.

Sundial.

On January 31st, 1801, the churchwardens paid £3 18s. od. "to Mr. Wykes for putting up a sundial over the south porch door."

CHAPTER XIII.

CLERKS AND SEXTONS.

The Parish Clerk.

THE Parish Clerk appears to be almost as old an institution as the parish priest. It is at any rate abundantly clear that from very early times every parish had its clerk to assist the priest in his office, and to perform certain useful services for the parishioners. In the thirteenth century, Bishop Grosseteste, of Lincoln, ordered that "In every church which hath sufficient means there shall be a deacon and sub-deacon, but in the rest *at least a fitting and honest clerk* to serve the priest in a comely habit."

The clerk was expected to attend on the priest and assist him in the services ; to ring the bell for services ; to prepare the altar ; lead the people in the responses ; precede the procession with holy water ; go before the priest with bell and taper, when he went to visit the sick.

One curious custom of his office was to go round the parish on Sundays and Great Festivals, and to enter the houses in order to asperse the people with holy water. It was from this custom that the clerk received the name *Aquaebajalus* (Holy water carrier).

The clerk's stipend was made up of customary fees (especially for his services at marriages and funerals), which differed widely in different parishes. These were augmented by voluntary donations.

Lyndwode suggests that "every master of a family should on every Lord's day give the clerk bearing the holy water

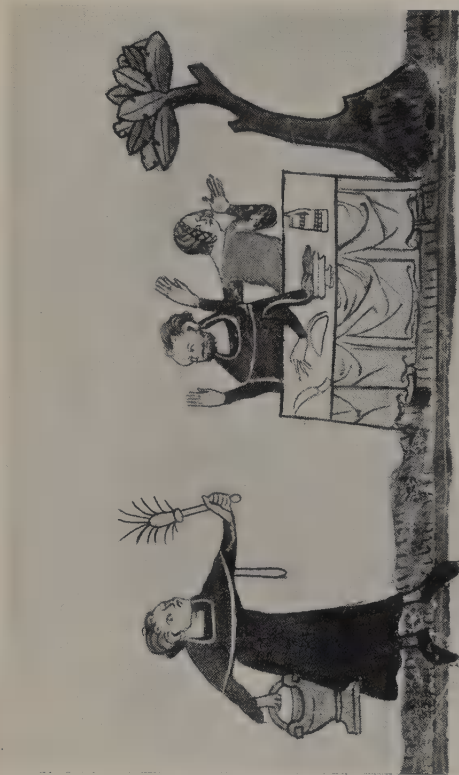


Photo by

D. Macbeth.

A PARISH CLERK SPRINKLING HOLY WATER.

EARLY 14TH CENT. MS. BRITISH MUSEUM (ROYAL MS. 10 E. IV. f. 108 b.)

somewhat according to the exigency of his condition ; and that on Christmas Day he have of every house one loaf of bread ; a certain number of eggs at Easter ; and in the Autumn certain sheaves."

Very many mediæval wills contain small legacies to the parish clerk. To take a single instance, on 14th October, 1540, Robert Sturdy, of Northampton, left two pence [equal to 2/0 of our money] " to the clerk (of St. Giles')." ; and fourpence " to the sexton for Rengyng."*

Chaucer in his *Canterbury Tales* gives us a charming portrait of a parish clerk :—

" Now was there of that chirche a parish-clerke,
The which that was y-cleped [named] Absolon,
Crul [curled] was his heer, and as the gold it shoon,
And strouted [spread out] as a fanne large and brode ;
Ful streight and even lay his joly shode [parting of the hair],
His rode [complexion] was reed, his eyen [eyes] greye as goos ;
With Powles window corven [slashed] on his shoos,
In hoses rede he wente ful fetisly [neatly].
Y-clad he was ful small and proprely
Al in a kirtel of a light wachet [light blue],
Ful faire and thikke been the poyntes [tags] set.
And ther-up-on he hadde a gay surpys
As whyt as is the blosme up-on the rys (May blossom).†

The office of clerk, or holy water carrier (*Aquaebajalus*) was often conferred on young scholars to enable them to procede to holy orders. Archbishop Boniface, of Canterbury, alludes to this in his constitutions of 1260 :—

" We had often heard from our elders that the benefices of holy water were originally instituted from a motive of charity, in order that one of their proper poor clerks might have exhibitions to the schools, and so advance in learning, that they might be fit for higher preferment."

This explains legacies such as the following :—

" To John Penne, my clerk, a missal of the new use of Sarum, if he wishes to be a priest ; otherwise, I give him 20/-." (Will of Robert de Weston, Rector of Marum).‡

In 1337, Giles de Baddlesmere left a legacy " to Wm. Ockam, clerk, 100/-, unless he be promoted before my death."§

* Northampton Probate Office Wills. Book G. f. 81.

† Chaucer's *Miller's Tale*. Edited by Rev. W. Skeat (1901).

‡ Cutts' *Parish Priests and their People*. p. 302.

§ Ibid. p. 303.

Among the documents preserved at the Northampton Probate Office, is the will of an early parish clerk, John Wodley, of Brington (1520).

Among other interesting bequests he leaves :—

“ To every chyrch where that I have ben *holy water clarke* halfe a li [pound] of waxe to be burnyd beffor Seynt Nicholas—that ys to Hasyllbech chyrch, to Wylton chyrch, and to Sprotton chyrch, to every off theys halffe a li of waxe.”*

After the Reformation, certain secular functions began to be attached to the office of parish clerk.

An injunction of Henry VIII., orders that “ Forasmuch as the parish clerk shall not hereafter go about the parish with his holy water, as he hath been accustomed, he shall instead of that labour accompany the churchwardens, and in a book register the name and sum of each man that giveth anything to the poor.”

The clerk was also expected to assist the clergy in Divine service, and to take a leading part in singing the psalms, anthems, and hymns, a duty for which he was by no means always qualified. Sometimes the parishioners complained to the Archdeacon. Thus on May 6th, 1610, Thomas Milborne, clerk of the parish of East Ham, was presented

“ For that he singeth the Psalms in the church with such a jesticulous tone, and altitonant voyce, viz : squeakinge like a gelded pigg, which doth not only interrupt the other voyces, but is altogether dissonant and disagreeing unto any musical harmonie. And he hath been requested by the Minister to leave it, but he doth obstinatelie persist and contynue therein.”†

The earliest parish clerk whose name has come down to us in connection with St. Giles', was a certain John Harte, whose appointment is thus recorded in the parish register :—

John Harte entred to be the parishe Clearke of St. Gilles, the first day of Auguste, 1605, Mr. John Carre being Vicker then, and John Clowes and Christopher Hunte, churchwardens ; whiche, I, the sayd John was at that tyme just at the age off foure and twenty yeares. By me, John Hartte.”

In 1611, Wm. Cowley was acting as parish clerk, but John Harte once more regained his office, and in 1628 was paid

* Northampton Wills. Book B. f. 1.

† J. H. Blunt's *Book of Church Law*. p. 287.

"6/8 for his wages." He died in 1633, and was buried 28th August, "being then parish clerk."

He was succeeded by Wm. Merey, who held office for one year only, and was buried 26th October, 1634.

He in turn was followed by Thomas Adkines, who recorded the fact in the parish register, in the following terms:—

"Thomas Adkines entred to bee Clearke of St. Gyles onn Easter Day being ye 29th Day of March in ye year of our Lord, Anno Dom., 1635."

The Churchwardens' accounts of that year record the following payments:—

To Thomas Adkins Clarke parochial	...	...	...	o	6	8
Paid to the Clarke for writing the Register Rolle and parchment	...	...	...	o	2	o
1636. Pd. to Thomas Adkins for his half-yeares wages at Michaelmas	...	...	...	o	6	8

A comparison of the Churchwardens' and Feoffees' accounts for the year 1638, shews that the clerk's wages at this period amounted to 13/4 a year, half of which was paid by the Churchwardens, and the rest by the Treasurers of the Feoffees.*

Thomas Adkins' period of office was also destined to be a short one, for he fell a victim to the terrible visitation of the plague in 1638. He was buried May 28th, and the Churchwardens' accounts for that year record a payment of one shilling

to John Carr's wife for washinge and aringe the carpett and cerplis when Thomas Adkins first fell sicke of the plauge.

Thomas Adkins was succeeded by Wm. Harman, who officiated as clerk till his death in 1660.†

On April 24th, 1661, Thomas Ives became parish clerk of St. Giles', and held office for nineteen years. He was buried at St. Giles', 12th September, 1680.

* From 1641 and for many years afterwards, the whole of the clerk's wages were paid by the Feoffees.

† The burial register for this year is defective, but Wm. Harman evidently died in 1660. The Feoffees' accounts record a payment of 13/4 on March 17, 1659-60, to Wm. Harman, "for his wages," and later on in the same year (Dec. 8), sixpence was given to his widow.

He was succeeded by Wm. Campe, who left the following entry in the Baptismal Register :—

1680. In the yere of our Lord God, and in the 32 yere of the Rene of Charles the 2, Kinge of Ingland,—hom god grant long to Rene—ano 1680 then Will Campe begon to be clerk."

In 1683, in addition to his ordinary wages he received from the Feoffees, 6/8 "for attending prayers on the weeke dayes" [for half a year]. A similar sum was paid to the sexton, and these charges recur regularly afterwards year by year.

Wm. Campe died in 1687, and was buried, April 11th, at St. Giles'. On July 4th, his widow received his wages for the half year, and "eight pence for two Sundays more."

After him came John Cox, who held office till his death in 1696. He was buried at St. Giles', on March 27th. He was followed by Humphrey Baker—the first of a family who were connected with St. Giles' for a century, either as clerks or sextons.

After holding office for thirty years, he died in 1724, and was buried 24th May, at St. Giles'.

Next came his son, Thomas Baker, who became parish clerk in 1724, and held the post for 55 years. In his time (1746), the clerk's salary was increased from £1 6s. 8d. (13/4 as clerk and 13/4 for attending service on week days) to £2 a year, paid by the Feoffees.

Thomas Baker died in July, 1779, at the ripe age of 79, and was doubtless buried at St. Giles', though the fact, oddly enough, is not recorded in the parish register.* On July 8th, 1779, his quarter's wages till midsummer (10/-) were paid to . . . Botterill, who was doubtless his executor.

Baker was followed by John Sanders, who had a tenure of office almost as long as that of his predecessor.

The Churchwardens' accounts for the year 1791, record a payment of two shillings to "John Sanders for conducting the women to their several seats when the seats were altered (June 22nd)."

On April 17th, 1797, he was appointed standing overseer

* An examination of the other parish registers of the Town shews that he was not buried elsewhere.

for the poor and was placed in charge of the workhouse, at a salary of six guineas.

On March 19th, 1811, the vestry decided to raise his salary "for taking care of the poor and of the workhouse," from 20 guineas to £30. Sanders still continued to act as parish clerk and held the office till his death in 1826.

The *Northampton Mercury* of December 2nd, 1826, contains the following notice of him :—

Died on Monday last, Nov. 27, Mr. John Sanders in the 84th year of his age, after faithfully discharging the duties of parish clerk to *St. Giles Church* and *St. John's Hospital* in this town, for more than forty-seven years ; as also those of assistant overseer of the parish of St. Giles for the period of forty years. It is a remarkable circumstance, that there have been only two Clerks to the parish of St. Giles for the last 102 years, the former one having filled that office 55 years. Mr. Sanders was one of the very few survivors who voted at the memorable contested election for this town in 1768.

He was buried at St. Giles', December 1st, 1826, his place of abode being given as "Amen Corner," a particularly suitable designation for the house of a parish clerk !

On March 26th, 1827, Charles Sanders became clerk, and held the post till his death, 22nd October, 1840. He was also clerk of St. John's Hospital.

He was followed by Richard Freeman, who was clerk of St. Giles', for 28 years. It was during his time that the vestry decided to raise the clerk's salary to £16 a year.

Freeman died in 1868, and was buried August 27th, at the old parish church in which he had so long officiated. He was one of the last of the old clerks who held their office by a Bishop's faculty, and could only have been deprived of it by a legal process in the ecclesiastical courts.

Richard Freeman was succeeded by John Haddon, who was destined to be the last of the long line of parish clerks of St. Giles'. Ill health compelled him to resign in 1880, after which the offices of clerk and sexton were united. (*See Sextons*).

The Sexton.

The name and office of sexton was not originally connected with the necessary preparations for the disposal of the

dead. The word *sexton*, *segsten*, *segorstane*, or *sekerston*, was a corruption of *sacrista* or sacristan, the keeper of the sacred vessels, books, and ornaments pertaining to the worship of the church. As sacristan he had control of all pertaining to the altar and its adjuncts, and to the lights of the church, and hence he regulated the ceremonials at burials of the faithful departed. By a comparatively modern use, entirely of Post-Reformation origin, the term sexton has come to be used in most parishes for the man who digs the graves. In old days the sexton simply saw that the grave was duly prepared, and usually himself paid some small sum for the digging.*

The earliest St. Giles' sexton whose name has come down to us is Robert Tilly, whose wife was buried in 1619.

In 1628, John Carr was sexton, and received for his wages 5/- for the half year.

In 1634, John Carre was paid 2/6 "for ringing the seaven a clock bell the last yeare."

In 1638, John Carre's wife was paid sixpence "for aringe the church bookes . . . when Thomas Adkins first fell sicke of the plauge."

In 1638, the sexton received a like sum "for throweing the feilth off the leads"; and in 1639, he was paid 5/- "for making the poores graves and shovling the snowe from the leads."

In 1644, Edward Kilworth was sexton of St. Giles', and received from the Treasurers of the Feoffees 5/- for his half-year's wages.

In April, 1649, the Feoffees paid him 18/9 "for his wages as sexton for two yeares service excepting 6 weekes."

He seems to have resigned, or to have been dismissed in the previous year, for in May, 1649, the Feoffees paid

John Webster, ye sexton, for his wages from St. James last till Midsomer next and for work about the church, 10/-.

In 1664, John Jackson occurs as sexton, and held the post for fifty-two years. His wages during that period seem to

* Cox and Serjeantson's *History of St. Sepulchre's*. p. 173.

have fluctuated considerably. In 1664, and for several years he received only $\frac{3}{4}$ a half year.

In 1671, he was paid £1 1s. 8d. In 1672, he received "for his sallary, and for ringing ye seaven a clock bell, £1 2s." In 1681, the Feoffees paid him 20/- for his wages, and $\frac{6}{8}$ for looking after the clock.

In 1687 he received in wages 20/-; 10/- for looking after the clock; and $\frac{13}{4}$ for attending service on week days.* This continued to be the sexton's official income for about a century, £1 1s. 8d., being paid by the Feoffees each half year.

John Jackson died in 1716, and was buried at St. Giles', April 8th.

He was succeeded by John Wood, who after holding office for ten years died in 1726, and was buried at St. Giles', September 30th.

He was followed by Wm. Middleton, who also held the office of bellman, for which he received £2 a year, in addition to his salary as sexton.

In 1732, the Feoffees paid:—

" To Will. Middleton on wholl years wadges as Bell man							
for ye parish	...	...	...	...	...	£2	0 0
Ditto, as Sexton	...	...	...	...	...	£2	3 4

In 1735, the Churchwardens paid two guineas for a coat for the sexton. Three years later Wm. Middleton was dismissed.

At a vestry held 18th September, 1738, it was agreed that

Wm. Middleton having absented himself from the offices of Sexton and Bell-man in the said parish, a new one shall be chosen into his office. . . . And at the same time *John Curtis* was chosen by us, the Minister, churchwardens, and other inhabitants of the said Parish to serve in the offices of Sexton and Bell-man.

In 1743, the Churchwardens paid two guineas for a new coat for the sexton, and similar payments occur in 1751† and 1763. In 1751† the Feoffees paid £1 16s. for "the Bell man's coat and cap"; and sums ranging from £1 18s. to £2

* This payment for attending service on week days first occurs in 1683. A similar sum was paid to the parish clerk.

† Probably one of the payments was for a great coat (see 1789).

were paid by them in 1759, 1765, 1769, and 1774, for a uniform for the same official.

John Curtis died in 1746,* and was succeeded by Wm. Thredder, who held the offices of sexton and bell-man till his death in 1769. He was buried at St. Giles', on January 10th, and on the 23rd January, the *Northampton Mercury* contained the following lines :—

An Epitaph on the Death of William Thredder, late Sexton of St. Giles' in Northampton.

Death's faithful lab'rer here doth lye,†
 (As Heaven has decreed that all shall die)
 His dire report he made in doleful sound
 And spread the mournful tale to all around.
 Worn out with age, he quit his toilsome spade,
 And lyes himself where others graves he made.
 Unhappy Fate! How frail his human race!
 Like Leaves we fall, for other to take place.
 Yet, as he trod the paths of upright men
 He sleeps, in hopes, like them to rise agen.

On March 27th, 1769, Richard Clarke was chosen sexton in the room of Wm. Thredder, deceased.

He was paid by the Feoffees as "Bell-man," till 1777, after which the office seems to have been abolished.

Richard Clarke died in 1784, and was succeeded by William Baker, who was chosen sexton on January 27th, 1784.

On 7th September, 1789, the sexton's wages were raised from £2 to £3, "provided he keeps the church and chancel clean and decent." In the same year a new great coat was purchased for him at a cost of £1 13s., and a new official coat at £2 15s.

Wm. Baker was buried at St. Giles', March 19th, 1795, and was succeeded by John Penn, who was appointed 6th April, 1795.

In 1801, the following item occurs in the Churchwardens' accounts :—

April .6. Paid John Penn as allow'd by the parish instead of a great coat, £1 1s. od.

* He was buried at St. Giles', 22nd December, 1746

† In the *Mercury* for January 30th, the words "here doth lye," were changed to "near this place doth lye."



EDWARD PENN, SEXTON OF ST. GILES' 1824-1875.
DIED 8TH JANUARY, 1883.

Similar payments occur in 1807, 1810, 1816, and 1819. At a vestry meeting held 14th November, 1809, it was

agreed that John Penn should have his present salary raised from one guinea a year (for his services as sexton) to three pounds five shillings a year, which, with two pounds a year he receives from the Feoffees Fund, makes up Five Guineas a year, being the same as is paid to the clerk, Mr. Jno. Sanders.

On August 15th, 1814, £3 7s. 6d. was paid "for clothes for the sexton," and in 1819, the sum of three guineas was expended on the sexton's uniform.

John Penn died in 1824, at the age of 71, and was buried 14th September, at St. Giles'.

On 30th September, 1824, Edward Penn was appointed in room of his father lately deceased. His duties were carefully defined by a minute in the vestry book.

"The duties of the Sexton are as follows:—

To attend constantly both to the cleaning of the church and church yard, winding up the clock, attending to the stoves, taking in the coals during the winter and every other the usual duties of the station—for which it is agreed that the Sallary shall be eight guineas per annum, exclusive of extra payment at the discretion of the churchwardens."

The Sexton's Livery.

"It is further directed that the sexton shall wear a livery consisting of a blue coat, with scarlet cuffs and collar, blue waistcoat edged with scarlet and a good plain hat, to be provided at the expense of the parish every three years at least, and that he shall commence wearing the said livery at Christmas Day next."

The livery was duly provided and cost the parish £4 13s. 3d., exclusive of "the good plain hat"—which cost an additional 18/-.

Six years later the bill for the sexton's livery amounted to £4 3s. 10½d., and one guinea in addition was granted to him in lieu of a great coat.

The last payment of this nature occurs in 1874, when 15/- was expended on a hat, and £4 5s. was paid for the "sexton's clothes."

In the following year, Penn retired on a pension of £20 a year, which he lived to enjoy for over seven years. He died 8th January, 1883, and four days later was buried in St. Giles'

churchyard. A stone near the north door still marks the spot.

Edward Penn was succeeded by Wm. Morbey, who held office for five years. On his resignation in 1880, the two offices of clerk and sexton were united, and Henry Thompson was appointed sexton with a salary of £62 a year.

He resigned in 1882, and George Isaac Coles took his place. He in turn resigned in 1884, and was succeeded by Wm. Manning, who held office for 25 years, resigning in November, 1909. Wm. Manning died 9th January, 1911, aged 72, and was buried, 14th January, at Rothersthorpe.

The present sexton is Henry James Sharman, who was appointed November, 1909.



CHAPTER XIV.

THE REGISTERS.

THE earliest parochial register of St. Giles' contains a record of the Baptisms, Marriages, and Burials from the year 1559 to 1747. It is a large parchment volume, 16 inches by 12½ inches, in excellent condition, and was carefully re-bound in 1831.

It is entitled :—

"A true and perfect extracte of the names and surnames of all suche as have beine Baptized, buryed, and Maryed wthin the paryshe of St. Gyles in the Towne of Northampton since the begininge of the firste yeare of the Reigne of our moste gracious and soveraigne Princesse Elizabeth, by the speciall grace of God, of England, Fraunce, and Ireland, Queene, defender of the faythe, etc., and in all causes, and over all persons as well ecclesiasticall as temporall, next and imediately under God, supreme head and governess. Wryten and extracted by me, John Carre, Vicar of the said Church, and vicarage of St. Gyles, according to the true meaninge of the constitution, in the late convocation holden att London, Anno Elizabeth Regine etc., the fortyeth Anno Dni, 1597."

On the whole this register has been carefully kept, but there are several gaps in the earlier portions. Thus for the

years 1584 to 1587, there are no entries* ; and the cause of the deficiency is explained by the following note among the marriages :—

“ In this yeare 1584, and in the yeares 1585, 1586, and 1587 the[re] was no Register kepte, as by the old originall paper booke apperethe, John Foster, clerke, being vicar then in the parysshe church of St. Gyles.”†

Similar carelessness was shewn by the Vicar of the neighbouring parish of St. Sepulchre's. At a visitation held on October 10th, 1577, the churchwardens complained to the Archdeacon that the Vicar of St. Sepulchre's

“ will not kepe the booke of Christenyngs, weddings, and buryenges, because the churchwardens will not bring the names of them yt be christened, wedded, and buried, and because they will not bringe him the booke and putt it into his hands.”

A reference to the St. Sepulchre's register shews a gap from 1574 to 1577. The Archdeacon ordered the Vicar to keep the register carefully for the future.

From 1613 to 1616, there is a second hiatus in the St. Giles' register. This was caused by the fall of the tower, which demolished a considerable portion of the church, and rendered the holding of services impossible.

Again during the troublous times of the Civil War, the register (as one so often finds) was very carelessly kept. There are no marriages recorded in 1642, 1644, 1653, and 1654 ; and no burials for 1642, 1643, 1644, 1647-51, and from 1654-59.

Except during the Commonwealth period (when a special Registrar was appointed for each parish) the clerk appears to have kept rough notes, which at stated times, (generally the end of the year) were entered in the parish register.

Among the baptisms of the year 1611, we get the following note :—

“ For the residewe of this yeare (1611) looke immediatelie after 1612 for Cowley keeping the Register in a Role they were neglected to be set into the Book presently and soe misplaced.”

* A single marriage is recorded in 1584, on 25th March, the first day of the year according to the then way of reckoning ; after that there are no entries of any kind for four years.

† There is a similar entry in the Baptismal and Burial Registers.

The churchwardens' accounts of St. Giles' (which being in 1628) contain an annual payment of 2/- to the clerk for this work.

1633	For keeping the Register booke and writing out the roll	...	...	...	...	...	...	0	2	0
1635	Pd to the Clarke for writing the Register Rolle and Parchment	...	...	...	...	...	...	0	2	0

The Later Registers.

The second register contains a record of Baptisms and Burials from 1748 to 1812; and of Marriages from 1748 to 1766. (sic!)

In 1754 an Act of Parliament, passed in the previous year for the prevention of clandestine marriages, came into force. It is generally known as Lord Hardwicke's Act, and it prescribed a special printed form for entering banns and marriages, and compelled every parish to provide a copy.

The Third and Fourth Registers therefore, contain a record of marriages from 1754 to 1789; and from 1789 to 1812 respectively.

In 1812, a new Act was passed "for the better regulating and preserving of Parish and other Registers of Births, Baptisms, Marriages, and Burials."* From this time printed registers (much as we have them to-day) for Baptisms, Marriages, and Burials were rendered obligatory; and the entries being necessarily always in the same form, cease to be of much interest.

The First Baptismal Register extends from 27th July, 1559, to 21st March, 1747-8, and contains very few items of interest. The induction of a new Vicar occurs here and there, but these extracts have been printed already in a previous chapter.

One or two entries are perhaps worth recording:—

- 1573, May 17. Wynfred a poore mans chyld was baptized.
 1619-20, Feb. 13. Willm, ye sonne off Willm Bennet, servaunt to ye Right Honorabl Earle of Southampton, and Penellope his wyfe, was baptized.

* The penalty for the infringement of this Act was fourteen years transportation. By a curious slip it was enacted in a later clause that half of the penalty was to go to the informer and the other half to the poor! Needless to say there were not many informers.

1620, Aug. 24. Anne, the daughter of an Egyptian yt was executed at the first Assizes that Sir Erasmus Dreyden was highe Shreiffe,* was baptized.

The laws against Egyptians or Gipsies were in old days very severe. An Act was passed in 1530, "concerning Outlandish People calling themselves Egyptians using no craft for merchandise, but deceiving people, that they by *Palmistry* can tell men's and women's fortunes and so cheat people of their money and commit many heinous felonies and robberies." It was therefore enacted that all "Egyptians" should quit the realm within sixteen days, or forfeit their goods.

In 1554 a further Act was passed making it felony for a Gipsy to remain in the kingdom after twenty days from the promulgation of this statute. An exception was, however, made in favour of such "Egyptians as shall leave that naughty, idle, and ungodly life."

A statute of 1563 was even more severe. It became henceforth a capital felony "to continue for one month in any company or fellowship of vagabonds commonly called Egyptians."†

The church officers of St. Giles' were evidently more mercifully inclined, for the treasurer's accounts for the year 1642, shew that several sums of parish money were given to an "*Egyptian maide*." On January 7th, 1642-3, the treasurer paid 3/- "for a sheete, and burieng the *Egyptian*."

Illegitimate Children.

Illegitimate children appear in early registers under various descriptions. Perhaps, the commonest, is "*Filius populi*," or "a son of the people"; but these unfortunates are also described as "a scape begotten child"; "ye daughter of no certain man"; "*filius terrae*"; "*filius vulgi*"; etc.

In 1608 the registers of St. Giles' record the baptism on December 4th, of

Dennis, filia populi of Alice Ingram.

* Sir Erasmus Dryden, Bart., was High Sheriff from 1619 to Nov., 1620.

† Dr. Cox's *Parish Registers*. 229-230.

Mariages Anno dni 1583

Jan. 1. Jogen D. rathell, und Alina D. rathell
 were married the firste daye.
 J. 1. George D. rathell und Alina D. rathell
 Anno g. l. 1583 the firste daye.

J. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 J. 1. George D. rathell und Alina D. rathell
 Anno g. l. 1583 the firste daye.
 J. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 J. 1. George D. rathell und Alina D. rathell
 Anno g. l. 1583 the firste daye.

Anno dni 1584

Jan. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 J. 1. George D. rathell und Alina D. rathell
 Anno g. l. 1584 the firste daye.
 J. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 J. 1. George D. rathell und Alina D. rathell
 Anno g. l. 1584 the firste daye.

Aprill. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 May. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 June. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 July. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.

Anno dni 1585

Jan. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Feb. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Mar. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Apr. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 May. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.

June. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 July. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Aug. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Sept. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Oct. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.

Anno dni 1590

Jan. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Feb. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Mar. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Apr. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 May. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.

June. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 July. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Aug. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Sept. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.
 Oct. 1. Jogen D. rathell und Alina D. rathell
 were married the firste daye.

A few years earlier (25th March, 1591), a bastard child was baptized at St. Giles' under the name of Fortune.

A more appropriate name is found in the registers of the neighbouring parish of St. Sepulchre :—

1617. Repentance, a bastard child of Margaret Benyon, bapt. the vjth of July.

Adult Baptisms.

In the eighteenth century we find several instances of adult baptisms.

1722 Willm White, aged 20 years *aut circiter*, Bapt. Dec. 22.

1738 John Curtis, when aged about 38 years was bapt. Dec. 21.

1738-9 Thomas Curtis, when aged about 47 years was bapt. Jan 1.

1738-9 Mary, wife of Thomas Bayley, 32 years, was bapt. Jan. 1.

The First Marriage Register

begins 31st July, 1559, and extends to February 13th, 1747-8. It is headed :—

"The names of suche as have bene married since the beginninge of the firste yeare of the Reigne of our gracious soveraigne princes Elizabeth by speciall providence of God of England, France and Ireland Queene, defender of the faythe, etc "

In 1684 the register records that on

"Nov. 15, there were married a copell by the minister of Thrup [Rothersthorpe], the names not known to me."

A few years later we get several other instances which show gross carelessness on the part of the officiating clergy.

1708 A coople of Wolason were married, October ye 9.

1708 (Oct). A coople were married the 17th their names unknown to me.

1709 A coople married May the 10.

1709 A coople married May the 29, their names unknown to me."

The registers of Boldre, Hants, contain similar instances of a like carelessness.

16 March, 1646. John Nescio and Anne of ye Isle of Wight were married.

26 Oct., 1646. Thomas Card married Aimey ignoro of Bewley."

The First Burial Register

begins 10th October, 1559, and extends to 24th March, 1747-8.

It is headed :—

" The names of such as have bene Buryed synce the beginninge of the firste yeare of the Reigne of our gracious Sovereigne Princesse Elizabeth by the speciall providence of God of England, Fraunce, and Ireland, Queene, defender of the faythe, etc."

Robert Browne, founder of the Brownists.

The most interesting entry in the register is that which records the burial of the famous Robert Browne in 1633.

Robert Browne, founder of the Brownists (and now claimed as the first exponent of their views by the Congregationalists) was born about the year 1550, at Tolethorpe, in the parish of Little Casterton, Rutland.

He was a member of an old Lincolnshire family long settled in Stamford, a town which benefitted largely from their munificence. One of them, Wm. Browne, was six times Alderman (Mayor) of Stamford, and four times Sheriff of Rutland. He built the tower and spire of the church of All Saints, Stamford, and in 1485, founded the well-known Bede House in his native town, still known as Browne's Hospital. He was a merchant of the Staple of Calais, and is described by Leland, as a man "of verie wonderful richnesse."

He died in 1489, and was buried in the church of All Saints, which he had done so much to beautify. A fine brass still marks the place of his interment. He is represented in the dress of a civilian, with his feet resting on two woolpacks. Over his head is his favourite device "x me spede"; over the effigy of his wife is the prayer "Der lady help at nede."*

William Browne's nephew, Christopher Browne, was thrice Sheriff of Rutland, thrice Alderman of Stamford, and was chosen as M.P. for the County of Rutland in 1489 and 1495. On July 20th, 1480, he received a grant of arms (from John

* This brass is figured in Macklin's *Brasses of England*, p. 172.



Photo by *Mr. G. F. Hinson, Photographer, Stamford.*

LITTLE CASTERTON CHURCH, RUTLAND.



TOLETHORPE HALL, THE HOME OF THE BROWNE FAMILY.

(Reproduced by kind permission of *Mrs. Nicholls, Photographer, Stamford*).

More, Norroy, King of Arms) Party (per bend) argent and sable three mascles bendways counterchanged.*

His eldest son, Francis Browne, was M.P. for Stamford in 1509, and had conferred upon him the curious privilege of wearing his hat in the king's presence whenever he chose.†

He was the father of Anthony Browne, of Toilethorpe, who married Dorothy, the daughter of Sir Philip Boteler, of Watton Woodhall, Herts., by whom he had seven children, one of whom was Robert Browne, of Achurch, the founder of the Brownists.

Robert Browne was connected through both parents with some of the most influential families in the kingdom (among others with the Cecils of Burghley), a fact which, on more than one occasion, was undoubtedly the means of saving his life. He matriculated at Corpus Christi College, Cambridge, in 1570‡; and took the B.A. degree in 1572. After leaving Cambridge he supported himself for a time as a schoolmaster, probably at Oundle, or Stamford; and then he settled down at Toilethorpe with his father. But he soon tired of the quiet of a country life, and returned to Cambridge, where he fell under the influence of Richard Greenham, a man of great earnestness and piety. Greenham recognising the ability of his young

* Blore's *Rutland*, Vol. I., pt., 2, p. 218. The Brownes afterwards adopted a different coat, to which they had apparently no right whatever—sable three mallets argent—and placed their proper coat in the second quarter. There are several similar instances in the sixteenth century. The Smiths of Wooton-Wawen, and the Spencers of Brington, both placed the coat which had been legally granted to them in the second quarter, and adopted another to which they had no claim whatever. (See Dr. Round's *Peerage and Pedigree*, ii., 210). For a representation of the Browne arms see headpiece of this chapter. The third and fourth quarters are: (3) or on a fesse gules three crosses pateé argent. (4) argent on a bend sable a bezant in chief (Pinchbeck of Lincoln).

† Blore's *History of Rutland*, p. 94. Grant dated 6 July, 1516, to Francis Browne of Toilethorpe, "Concessimus etiam eidem Francisco quod ipse de cetero durante vita sua in praesentia nostra, aut heredum nostrorum, . . . pileo sit co-opertus capite, et non exuat aut deponat pileum suum a capite suo occasione vel causa quacunque contra voluntatem aut placitum suum." Fuller's *Worthies* (1662 edition), p. 353. See also Round's *Peerage and Pedigree*, ii., 301.

‡ Information kindly supplied by Mr. C. Pollock, of Corpus Christi College. The date of the month is not given either in the College, or in the University records.

pupil, encouraged him to preach in the neighbouring villages, without troubling to obtain the Bishop's licence.

After a time, Browne was invited to preach in St. Benet's Church, Cambridge, and attracted large audiences by his eloquence and earnestness; but after a few months he returned the stipend paid him by the parishioners, and gave notice of his departure, because his congregation were "not as yet so rightly grounded in church government" as they should be.

It was at this time that his extreme views began to shew themselves. He considered that the whole system of church government was faulty, and needed radical reform. Ordination, either by Bishop or elders, was, he considered, an abominable institution; and to be licensed by any human being was hateful. The preacher's license, which his brother obtained for him (7th June, 1579), he threw into the fire, and declared his determination to preach without the licence of anyone, whenever he got the opportunity. But if the ecclesiastical government by Bishops was hateful, the whole parochial system was equally harmful. Instead of a church Catholic and all-embracing, Browne aimed at a society for a privileged and miraculously-gifted few. With the majority outside he seems to have considered that he had little or no concern.

About this time he heard of certain people in Norfolk, who were "very forward for a New Reformation." He therefore betook himself to Norwich, where he lived for a time in the house of an old college friend, Robert Harrison, who was imbued with similar views to his own.

The two friends worked together, and soon gathered round them a small company of believers, "who accepting Browne as their pastor called themselves '*the Church*' (as others have done before and since), and separated from all other professing Christians, who were 'held in bondage by anti-christian power, as were those parishes in Cambridge by the Bishops.' The disciples became generally known as Brownists."

The two friends eventually moved to Bury St. Edmunds, but in 1581, Browne was arrested "for delivering unto the people corrupt and contentious doctrine"; and the Bishop

of Norwich wrote to Lord Burghley protesting strongly against the proceedings of Browne and his followers

Burghley replied in conciliatory terms, excusing Browne (who was his own kinsman) on the plea that his indiscretion proceeded rather from zeal than from malice.

Browne was no sooner released than he returned to his old courses, and eventually he was brought before the Archbishop himself. Again Burghley intervened on behalf of his kinsman, and Browne was once more set free. Finding, however, that these constant citations by "the stiff sticklers for uniformity" frequently deprived them of their pastor, the little "church" eventually decided to seek more congenial quarters, and in the autumn of 1581, they migrated to Middelburg.* Here they found that another colony of English Puritans had established themselves; but the newcomers had no intention of allying themselves with their fellow exiles, and a bitter warfare soon arose between the two parties.

Meanwhile the violent and imperious character of Browne led him to acts which soon broke up his own little company, and ended in the disruption of the newly formed "Church."

At the close of 1583, Browne turned his back upon Harrison and the rest, and set sail for Scotland, accompanied by four or five Englishmen with their wives and families, so much had "the Church" shrunk already from its earlier proportions. Arrived in Scotland, Browne began in the old way, denouncing everything and everyone who did not agree with him, in the most unmeasured terms. He had scarcely been a month in the country before he was cited to appear before the Kirk of Edinburgh. He behaved with the utmost arrogance, and treated the Court with such insolent defiance that he was thrown into the common gaol. He was eventually released, and after further efforts to influence the Scots, he shook off the dust of his feet against them, and once more turned southwards.

Arrived in England, Browne once more began publishing books, and in 1585, he was again thrown into prison. Here he

* A few it is true remained behind, but the great majority migrated to Holland.

remained for some time, but on October 7th, 1585, he was brought before the Archbishop of Canterbury, and made a formal submission, which he signed with his own hand. He acknowledged "the Church of England to be the Church of Christ"; and promised "to communicate with the same in praier and sacraments and hearing of the word, . . . and to frequent our Churches, according to Law."* He undertook further "quietly to behave himself, and to keepe the peace of the church," and neither "to preach, nor exercise the ministerie, unlesse he be lawfully called thereunto."†

At Burghley's request he was now liberated, and allowed to retire to his father at Tolethorpe. Here in spite of his recently made promises he was soon again in trouble with the ecclesiastical authorities. He resolutely refused to attend church, and on April 19th, 1586, he was cited as a "Recusant" to appear before the Bishop's official "in the Chapel of the Blessed Virgin Mary within the Cathedral Church of Peterborough."

At the third hearing of the case on June 25th, it was stated that the Bishop had taken the matter into his own hands, and had had a personal interview with the accused. Browne appears to have promised to conform, and nothing further is heard of the matter.

On November 21st, 1586, Robert Browne was elected Master of St. Olave's School, Southwark, on the following stringent conditions:—

"First, that you shall not intermeddle with the minister or disturb the quiet of the parishioners by keeping any conventicles or conference with any suspected or disorderly persons.

"Secondly, that you shall bring your children to hear sermons and lectures in the church and there accompany them for their better government.

"Thirdly, if any error shall be found in you, and you are convinced thereof, that you shall, upon admonition thereof,

* Stephen Bredwell's *Rasing the Foundations of Brownism*, p. 134. Printed in 1588. There is a copy in the British Museum.

† Ibid, p. 137.

revoke it, and conform yourself to the doctrine of the Church of England.

"Fourthly, you shall read in your school no other Catechism than is authorized by public authority.

"Fifthly, that you shall at convenient times communicate in this parish according to the law."*

Browne signed this agreement, and promised to resign his appointment, if he found himself unable to observe the terms imposed upon him. His conscience, however, must have been a very elastic one, for though he resided for two years in St. Olave's parish, he never received the communion, and he only escaped prosecution as a Recusant by hastily removing into another parish, "leaving a troublesome stinke behind him."† He did sometimes attend church, but rather "as a censor to judge and not as a brother to learn, as the spider goeth likewise to the flower, but not to gather honey as the bee."‡ Moreover he preached on more than one occasion in private conventicles and disturbed the congregation at Dartford, where he "drew away some, railed openly and dispersed writings as of chalenge against the lecturer there [Mr. Edmondson] for discoursing unto his auditories the danger of that schisme [Brownism]."^{||}

After the definite promises which he had made on his appointment to St. Olave's, conduct such as this seems strangely inconsistent. To his own friends, also, his attitude was extremely distasteful. They regarded his partial conformity as cowardice, describing him as "one that shrinketh in the wetting," and they attacked him in their writings with the utmost bitterness. At length after some two years of constant strife, Browne resigned his school, and went to live at Stamford. On June 20th, 1589, Burghley wrote on his behalf to Bishop Howland of Peterborough, begging him "to receive him again into the ministry and to give him your best means and help for some ecclesiastical preferment."[§]

* Waddington's Extracts from the Minute Book of St. Olave's School. *Historical Papers*, 1st series, pp. 46-7.

† Bredwell's *Raising the Foundations of Brownism*, p. 134.

‡ Ibid, p. 135.

^{||} Ibid, p. 139.

§ Strype's *Life of Whitgift* (Edition 1718), p. 323.

It would appear from this that Browne had determined to accept the Book of Common Prayer and to take a living (if he could obtain one) in the established church. But the Bishop was in no hurry, and Browne was compelled to wait for two years before receiving any preferment.

At length, however, in 1591, his elder brother, Francis, presented him to the family living of Little Casterton, Rutland, to which he was duly instituted on June 30th. A few weeks later, 24th August, he was presented by the Lord Chancellor to the Rectory of Achurch* and on September 2nd, the bishop instituted him.

As yet, however, he was not in holy orders, but on September 30th, 1591, he was ordained Deacon and Priest, by the Bishop of Peterborough, thus openly renouncing his former opinion that "Ordination at the hands of bishop or elder was an abominable institution." Within three months of his appointment as Rector of Achurch, he appears as plaintiff in a suit at Peterborough, brought against John Backhouse and others for withholding tithes, December 6th, 1591. The case was still unsettled on February 15th, and March 7th, but was held over *sub spe concordie*.†

For five and twenty years, Browne lived peacefully at Achurch, and appears with more or less regularity at the Bishop's and Archdeacon's Visitations.

On 17th October, 1615, however, he was presented before the Archdeacon, for allowing the "parsonage houses to be in decay, and 4 tenants dwelling in them." He was also presented at the same Court "for not beinge resident on his parsonage."‡

* Lansd. MSS., 444, f. 182. On June 29th of this year the Chancellor had presented Nicholas Browne, S.T.B., to Achurch; but on August 24th, this presentation was revoked, and Robert Browne was presented.

† Instance Book, No. 13, 1590-3, f. 1 (Peterborough Records).

‡ Archdeacon's Visitations and Court Acts, 1615, f. 15. Bishop White Kennett, whose historical collections were made about the year 1720, says:—"The tradition goes, as reported by Dr. Sanderson, the present incumbent, that he (Browne) was 40 years parson of Achurch, and yet never . . . lived in the Parsonage house, but at Thorp Waterville, a village belonging to the parish, in a poor sort of cottage, run up without any flat roof, because as he pretended, he was not worthy to live under any roof. He kept only the Pidgeon House, or Dove Cote at Achurch in his hands, which his heirs claimed as their property, till recovered by Dr. Sanderson." Lansd. MS. 1029. f. 43, dorse.

Mariages	Christmings
1593	Anno Do. 1593
April	Alice Willagnot
Sept. 23	Elizabeth Cromie
Decem. 14	Bridget Cromie
Janu. 26	Alice Watson
1596	Anno Do. 1596
April 19	Isabel Peate
April 24	Edward Meriman
May 15	Elizabeth Bridg
June 11	William Alla
Sept. 28	Alice Watson or
Nov. 28	William Peate
Jan. 11	Alice Edmington
1597	Anno Do. 1597
April 19	Isabel Peate
April 24	Edward Meriman
May 15	Elizabeth Bridg
June 11	William Alla
Sept. 28	Alice Watson or
Nov. 28	William Peate
Jan. 11	Alice Edmington

Photo by

A year later, 30th October, 1616, it was alleged against him that his parsonage was out of repair* and on 9th December, 1617, he was again presented "for sufferinge his parsonage house to go into decaye"†

A few months before this a suit had been brought against him which was tried in the parish church of Oundle, 4th June, 1617, before Sir John Lambe. The page in the *Correction Book*, on which the result was probably recorded, has been torn out, but it seems almost certain that Browne was suspended from his clerical office for non-conformity. His handwriting suddenly disappears from the parish register, and does not occur again till 1626. In the visitation records for those nine years, he was still entered as Rector of Thorpe Achurch; but he never appeared at the Visitations, and no notice was taken of his absence. His place was taken by a curate, Arthur Smith (afterwards Vicar of Oundle), who on October 8th, 1617, was also reprimanded for not conforming to the rites and regulations of the church. When asked "If he have worn the surplis since he served the Cure," he confessed that he had not. He was therefore suspended, but afterwards absolved. He was ordered in future "to weare the surplis every Saboth, and to do other rites and ceremonies accordinge to the booke of Comon prayer."‡

For the next nine years we hear little or nothing of Robert Browne.¶ On October 14th, 1618, his wife was presented at the Archdeacon's Court "for keepinge companie with Bartholomew Smith, of Wadenhoe, in the parsonage house of Thorpe Achurche, as the fame goeth in the nighte."§

This scandal evidently led to a separation between Browne and his wife of many years duration. On October 29th, 1623, Mrs. Browne brought an action for the restitution of conjugal rights.** The case dragged on for several weeks, but appears to have led to no result.

* Archdeacon's Visitations and Court Acts, 1616, f. 17.

† Ibid, 1617, f. 2.

‡ Archdeacon's Visitation Books, and Court Acts, 1617

¶ Mr. Cater thinks that during the years of his suspension, Browne ministered to a small Brownist congregation at Thorpe Waterville, in the house near Thorpe station still known as the "old chapel."

§ Archdeacon's Court Acts, 1618, ff. 20 and 21.

** Correction Book, No. 37, 1623-4.

In 1626, Robert Browne once more appears at Achurch, and though still under suspension, he proceeded on Palm Sunday to officiate in the Parish Church. As a result, on April 26th, an action was brought in the Archdeacon's Court against the Churchwardens of Achurch for not presenting him for this breach of rules.

The case was tried before Sir John Lambe, the Bishop's Vicar-General, and it was proved by the Curate, John Baker, and Thomas Oliver, of Achurch, that

"The said Mr. Browne beinge suspended from the execution of his clerical office (*ab executione officii sui clericalis*) did notwithstandinge upon Palme Sondag last reade dyvine service, and preache on the same daye. And that upon the 15 of Aprill now instant, being the Saboth daye he did reede prayers, and preache and administer the sacramente in the churche there."*

The result of the suit is not recorded, but probably the wardens escaped with a reprimand.

In the following year, 8th November, 1627, Browne himself was presented "for not usinge of the Crosse in baptism, and for not weareinge of the surplice, and for omittinge of some parte of the booke of Comon prayer."†

On November 19th, 1629, he was again presented in the Archdeacon's Court "for that he refused to baptize the child of Allen Greene, and turned it from the church." He was further accused of refusing to bury the dead; of not reading divine service according to the Book of Common Prayer; of neglecting to wear the surplice, and "for that he doeth not use the crosse in baptism."‡

The case dragged on for over twelve months, Browne generally excusing himself for non-attendance at the Archdeacon's Court on the plea of ill-health.

At length, however, on January 26th, 1630-1, he had exhausted the patience of the diocesan officials. His name

* Archdeacon's Visitations and Court Acts, 1625-26, f. 22 dorse.

† Ibid, 1626-27, f. 28 dorse.

‡ Ibid, 1629, f. 6.

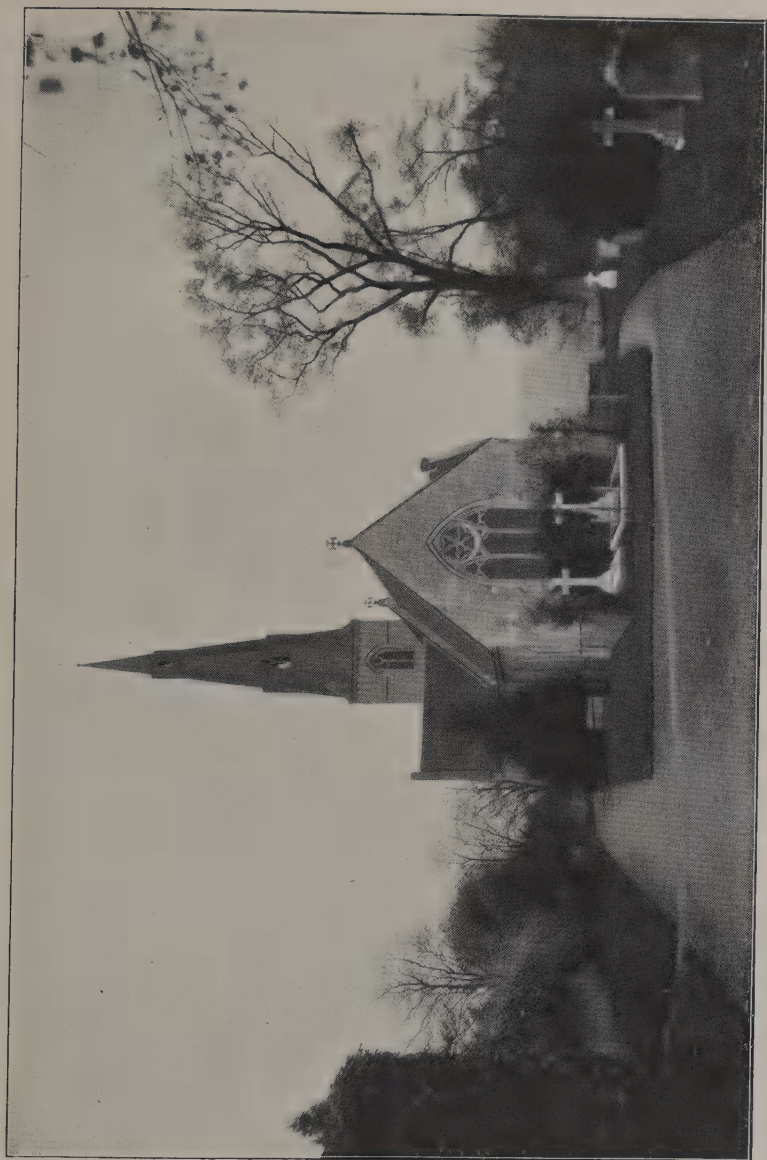


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ROBERT BROWNE'S CHURCH AT THORPE ACHURCH.

Rev. H. Bedford Pym.

was called thrice, and as he did not appear, he was pronounced contumacious.*

Nine months later, 17th October, 1631, he was again cited to appear and shew cause why he should not be deprived of his benefice.†

The case came up again on November 3rd, November 17th, and December 2nd; and on December 15th, the Instance Books record that "Robert Browne stands ex-communicated," and the sequestration of his benefice was considered. He was still excommunicate on March 15th; and on April 5th, 1632, on the petition of Allen Greene and Robert Dust, he was cited to appear "in the Lady Chapel of Peterborough Cathedral, on May 29th next; between 9 and 11 a.m., or 1 and 4 p.m., to be removed, deprived, and inhibited from his Rectory of Achurch for non-conformity (*propter ejus inconformitatem*).‡

On May 31st, 1632, Roger Mason, an apparitor, appeared before Mr. Anthony Wells, Surrogate, at Stoke Doyle, and proved that he had *personally cited Robert Browne at Achurch* on May 26th, 1632. Robert Browne was then called three times but did not appear. It was then suggested that he should be pronounced contumacious, but the bishop (Wm. Piers) who heard the case in person, decided that Browne should be again cited to appear at a Court to be held in September.||

The page on which the proceedings were to be entered is left blank in the Instance Book, but the living was evidently sequestrated, and Wm. Duste, Nicholas Blackwell, and Wm. Fesant were appointed sequestrators. On December 7th, Greene and Duste applied for their expenses incurred in the prosecution of Robert Browne,** and they were duly paid on January 24th.** At a court held on March 14th, 1633,** the sequestrators produced their accounts. A fortnight later, on March 28th, R. Woodruffe and Thomas Saunders appeared before the Court, and stated that Mr. Browne, the sequestrated

* Archdeacon's Official Book (not Visitation Book).

† Instance Book, No. 41, Peterborough Registry.

‡ Ibid, No. 41.

|| Ibid, No. 42.

** Ibid, No. 43.

Rector, had been suspended and excommunicated by the Rev. Father in God, Wm. (Piers) late Bishop of Peterborough, and that the fruits and tithes of the said Rectory had been sequestrated by the same Bishop into the hands of certain parishioners; also that the sequestration should continue while the force of this suspension and excommunication had effect.

The three original sequestrators now resigned their office, and three successors were appointed in their place.

Next the Judge took notice that Mr. Lewis, late Curate of Achurch (who had been appointed by Bishop Wm. Piers) was of necessity retiring from his charge. He therefore appointed Thomas Aspin, M.A., in his place to serve the cure of souls there, and to perform other divine offices during the suspension and excommunication of the said Robert Browne; and the sum of 40 marks a year was assigned to him as a stipend to be paid out of the fruits and profits of Achurch Rectory by the sequestrators. It was further decreed that the rest of the fruits and profits were to be applied as follows:—(1) To the sowing and tilling of the Rectory Glebe land. (2) To the needful expenses of management; after which the residue was to be given to Mr. Robert Browne for the sustentation of (a) himself (b) his wife (3) his children.*

Browne had been treated throughout with the greatest leniency and consideration, but his friends in the parish evidently determined to make things as awkward as possible for the sequestrators.

Their interference however, was followed by speedy retribution, and in August, 1633, no less than eight persons were excommunicated for violating the sequestration of the Rectory.

The first to be proceeded against was John Hartwell. A suit was brought against him on August 15th, when Thomas Sanders, one of the sequestrators appeared and stated that "upon Munday last the said Hartwell did violate the said sequestracon, and did carry away some tithe hay notwithstanding that he was formerly forbidden so to do by the said Sanders, and that the said sequestracon was published twice or thrice in the church there." Hartwell answered that he

* Instance Book, No. 43. Peterborough Registry.

"did heare the said sequestracon called openly in the said parishe church, and that the said Sanders did forbid this respondent, but that he did carry the said tithe hay."

He was therefore excommunicated, as also were Wm. Browne, Maria Lovell, Eleanora Conington, and Hugh Treves.*

On August 22nd, 1633, John Browne confessed that he had also violated the bishop's sequestration. Penance was imposed upon him, and a certificate of its due performance (signed by the Minister and Churchwardens) was given in to the Court.† Four days later, on August 26th, Hugh Treves sought and obtained absolution after he had confessed violating his Lordship's sequestration. He was restored from Monday, Sept. 2nd, next following. At the same Court, Robert Kinge of Pilton pleaded guilty to violating his Lordship's sequestration "concerning the sequestracon of the fruites belonging to the parsonage of Achurche and that he did carry some halfe a dozen loades of haye."

Mr. Bottomley, of Pilton, had also been excommunicated but he appeared on August 26th, and confessed "that he did pitch the cart one the behalfe of Mr. Browne, and by that manner did violate his Lordship's sequestracon." On his humble petition the bishop absolved him. Maria Lovell pleaded guilty "to raking after the cart." She submitted herself to the Bishop and was also absolved.‡

We have entered thus fully into the subject of excommunication and sequestration because the fact of Browne's excommunication has been repeatedly denied. Mr. Cater, who has done so much to clear up the later history of Robert Browne, goes so far as to state that "the records at Peterborough contain not the slightest tissue of evidence of excommunication!"||

We now reach the closing scenes of the troubled life of the founder of the Brownists.

During the last few years of his sojourn at Achurch, there appears to have been a strong party in the parish, who were

* Correction Books (Peterborough Registry), No. 65, f. 18.

† Ibid, f. 19 dorse.

‡ Ibid, No. 65, f. 20.

|| Congregational Historical Society. Transactions, Vol III., No. 5, p. 313.

opposed to the Puritan views of their Rector, and declined on that account to come to church.

It was one of these, Allen Greene, whose child Browne refused to baptize. Greene thereupon took the child to Lilford and had it baptized there, and Browne thus records the fact in his parish register. "25 Oct., 1629, Allen Greenes child baptised in Schisme at Lyllford, named John." Allen Greene was churchwarden and was evidently a more loyal churchman than his Rector. On November 7th, 1630, Browne records: "A child of my *ungracious godsonne* Robert Greene baptized elsewhere in schisme."

It was probably a dispute with the last named individual* which led to Browne's final removal from the parish. Fuller, whose father was Rector of the neighbouring village of Aldwinkle at the time, gives us the following account of the quarrel.

"As I am credibly informed, being by the constable of the parish (who chanced to be his God-son), somewhat roughly, and rudely required the payment of a rate, he (Browne) happened in passion to strike him. The constable (not taking it patiently as a castigation from a Godfather, but in anger as an affront to his office) complained to Sir Rowland St. John, a neighbouring justice of the peace, and Browne was brought before him. The knight of himself is prone rather to pity and pardon, than punish his passion; but Browne's behaviour was so stubborn, that he appeared obstinately ambitious of a prison, as desirous (after long absence) to renew his familiarity with his ancient acquaintance. His *mittimus* is made; and a cart with a feather-bed provided to carry him, he himself being too infirm (above eighty) to go, too unweildy to ride, and no friend so favourable as to purchase for him a more comely conveyance. *To Northampton gaol he is sent, where soon after he sickened, died**, and was buried in a neighbouring

* Bishop Kennett however gives the Constable's name as Freke.

* This statement by an *actual contemporary* of Robert Browne, together with the equally definite statements of the Archdiaconal records, makes it difficult to accept the account given by Jeremy Collier. Writing, in 1714, he tells us "on the authority of a grave and reverend divine," who had the story from Dr. Bayly himself—that Dr. Linsdell, Bishop of Peterborough, "hearing in his Visitation that Browne, the Ringleader of the Brownists, lived at Northampton, cited him to appear

churchyard ; and it is no hurt to wish that his bad opinions had been interred with him." (Fuller's *Church History*, Book IX., sect. vi.)

The parochial register of St. Giles' thus records his burial :—

" Mr. Browne, Parson of Achurch was buryed the viijth of October, 1633."

The churchwardens' accounts for the same year contain the following item, which doubtless refers to the tolling of the bell at his funeral :—

" 1633 Received of Mrs. Browne of Ayechurch for ye
great bell o 1 0

Fuller, whose home was only a mile from Achurch, tells us in his *Church History of Britain**, " I have when a youth, often beheld him. He was of an imperious nature ; offended if what he affirmed but in common discourse was not instantly received as an oracle."

A careful search at Somerset House, has revealed the fact, which seems to have escaped the notice of previous writers, that Robert Browne left a will.

On October 19th, 1633, administration was granted to Elizabeth Browne, widow of Robert Browne, clerk, lately Rector of Achurch, in the County of Northamptonshire.

A nuncupative will was exhibited, and proved in April, 1634. It reads as follows :—

" Memorandum that upon or about the First daie of October in the yeare of our Lord God one thousand sixe hundred and thirtie and three, Robert Browne, late of the Parish of Thorpe Atchurche in the Countie of Northton, clerke, deceased, haveinge an intent to declare his will nuncupative whoe should have and enjoy those temporall goodes which God in Mercie had blest him withall, exprest his will therein in manner and

before him. But he neglecting or refusing to appear, the Bishop upon mature deliberation, excommunicated him. This so struck the old gentleman, that he submitted himself to the Bishop, desired to be absolved, and being absolved accordingly, and re-admitted into the Church, never after left it." (See also Walker's *Sufferings of the Clergy* (Edition of 1714), p. 202). Bishop Lindsell's Primary Visitation was held on October 3rd, 1633, only five days before Browne's burial.

* Book IX., Section vi.

forme followeing. Vidlt I doe give and bequeath all my goodes, chattles, and estate whatsoever unto my deare and loveinge wiefe Elizabeth Browne, who hath ever bine a most faithfull and a good wiefe unto me.* And I will, and my mind is, that none of my children shall have or enjoy any parte of my said estate, and to that end I have securitie to shewe from some of them. But if anye person shall thinke or saie that I have not delt like a Father with them, I doe hereby lett such knowe that I have heretofore my selfe advanced, preferred and given unto each of them more than their due, and proportionable part of and out of all my said estate. These wordes or veye like in effecte were spoken by the said Robert Browne beinge in perfecte mind and memorie in the presence of us whose names are hereunder written. Signum Willelmi Browne, John Coles. (P.C.C., 32 Seager).

[NOTE.—The earlier part of this sketch is drawn mainly, though not entirely, from Dr. Jessop's able article in the *Dictionary of National Biography*. From 1585 to 1631, the present writer is largely indebted to the researches of the Rev. F. Ives Cater of Oundle, and the Rev. E. A. Irons of North Luffenham, whose discoveries have made it necessary to re-write entirely the history of Robert Browne's later years. In every case however, the original manuscripts have been examined for this work. From 1631–1633, the information here given is entirely new, and is now printed for the first time. The present writer has much pleasure in recording his deep gratitude to Mr. Irons and Mr. Cater for their kindly help and assistance].

The Plague.

As has been stated in a previous chapter, Northampton suffered severely in 1638 from a visitation of the plague, and St. Giles', in proportion to its size, suffered more acutely than any of the other parishes. From the records of the Borough we learn that there had been previous outbreaks in 1578, and 1603–5, and the parish registers of the town fully bear out this statement.

* This is a curious statement for we know that on October 14th, 1618, she was "presented" before Sir John Lambe, on a charge of adultery. The case does not appear to have been proved, but her husband refused to live with her. On 29th October, 1623, she sued him for a restoration of conjugal rights, but does not appear to have been successful.

The first outbreak took place in the autumn of 1578, and on October 13th, the Assembly ordered that all infected houses should be marked on the doors with the words: "*Lord have mercye uppon us.*" The notice was to be kept up for twenty days after any death. The town was assessed for the relief of those who were confined to their houses, and three purveyors were appointed to buy victuals for them.*

In the parish of All Saints the death rate was trebled in 1578, and more than doubled in the other parishes.

The average death rate in All Saints for the five contiguous years was 47, but in 1578 there were 134 burials; in St. Giles', the average rose from 10 to 21; in St. Sepulchre's, from 7 to 16; and in St. Peter's, from 4 to 9.

In 1603 England was again visited by the plague, and in London alone, 30,578 persons died. The pestilence reached Northampton in September, in spite of the most stringent precautions to prevent it, and for several months, £20 was regularly voted for the relief of those in the infected houses.

The epidemic spread to various other parts of the country, and at length a special form of prayer was issued:—

"Most necessary to be used at this time in the present visitation of God's heavy hand for our manifold sinnes; together with the order of a Fast to be kept every Wednesday during the said visitation."

With regard to the fast it was ordered that

"All Persons (children, olde, weake, and sick folke and necessarie Harvest laburers, or the like excepted) are required to eate upon that day, but one competent and moderate meale, and that towards night after evening Prayer; observing sobrietie of diet without spuerruities of ryotous fare, respecting necessitie and not voluptuousnesse."

The epidemic died out in 1604, but re-appeared again in 1605, in a more serious form than before.

In October of that year the Northampton Assembly decreed that anyone who shall "goe abroad or converse in companye" from an infected house, "shall be punished as a vagabond should or ought to be."

The parish of St. Giles', appears to have escaped in 1603, the death rate being only normal; but in 1605 it rose from

* Northampton Borough Records, II. 223.

22 to 123. The parochial registers of the other town parishes tell a very similar tale. At All Saints the average number of deaths for five years was 91, but in 1605 it rose to 411; at St. Sepulchre's, it rose from 20 to 65; and at St. Peter's, from 6 to 26.

The visitation of 1638 has been described in a previous chapter (pp. 53-54).

In 1666 came the Great Plague of London, and the most careful precautions were taken (happily with complete success) to prevent the disease from spreading to Northampton. On June 17th, 1666, the feoffees of St. Giles' paid 9d. to Goodman Kilworth, for 3 furze kidds (?), and his owne paines, about burning clothes left in ye parish which came out of an infected house at Newport."

The Civil War.

In the Civil War between Charles I. and his Parliament, Northamptonshire played a conspicuous part. The county town was garrisoned for the Parliament, and during the early years of the war numerous skirmishes took place in its vicinity. These are fully described in various letters and tracts of the period; but even if this were not the case, we should conclude that a good deal of fighting must have taken place in the neighbourhood, from the frequent records of the burial of soldiers in parish registers up and down the county.

Thus in 1642, the feoffees of St. Giles' paid two shillings for the burial of two soldiers; and again in 1644, five shillings was expended on the burial of "two maimed soldiers."

In June, 1645, the decisive battle of the war was fought at Naseby, 15 miles from Northampton, and many of the wounded who were brought into the town, succumbed to their injuries a few days after the fight.

The registers of St. Sepulchre's and All Saints, Northampton, record the burial of numerous soldiers during the month of June, 1645. Some are mentioned by name, others are described as "soldiers unknown"; while the rest are summed up in

the following comprehensive record (in the register of All Saints) :—

“ This month thirty comon soldiers sepult fuit.”

The registers of St. Giles', at this date, are almost a blank, but they contain at least one interesting Civil War entry :—

“ 1645. Sir Tho. Dallison die June ye 20.”*

Sir Thomas Dalison, was the second Baronet of Laughton, Co. Lincoln, succeeding his father, Sir Roger, about the year 1620. At his death without issue, the title became extinct. In Lloyd's *Memories*, we read of “ Sir Thomas Dalison, a Lancashire [Lincolnshire] gentleman of great service in Prince Rupert's Brigade, whose loyalty cost him his life at Naseby, and £12,000 in his estate, being one of those noble persons, whose too much courage, was the reason they were conquered, and their pursuing their enemies too far was the reason of their being beaten by them.” In the King's army were three other colonels of the same name, Sir Charles, Sir Robert, and Sir William Dalison, who between them spent £130,000 in the Royalist cause.

Burials of Prisoners, and of those executed.

The registers of St. Giles' record the burial of several criminals who were undergoing imprisonment or had suffered execution.

1610-11, Feb. Thomas Sparrowe who was executed at Abbingdon Gallowes was buried the xxiiijth day.

do. Pedder, who was executed there also was buried the xxvth day.

1611, April. Stephen Preston was buried the viijth day, who was executed at Walbacke.

1633-4. Wm. Mussande of Old, was buried out of Bridewell, the 13th of March.

1684-5, March 11. “ There was a prisnor buried according to Comon Bureall, which was executed at the galows, March 11 day, 1684.”

1685. Grig Tarey ware executed at the galos, May 27 and he ware Buried with the Christian Buriall the same day.

* For a representation of the Dalison coat see the head-piece to this chapter. The arms are gules three crescents or, a canton ermine. Crest—a man completely accoutred in armour proper, holding in the dexter hand a battle-axe argent handled gules.

Wm. Andrew, of Denton (*alias* Little Doddington) Northants, Gent., by deed dated 20 March, 1619-20, granted an annuity of £3 per annum for ever, out of a meadow called *Patches* in the parish of Weston Underwood, Bucks, for the more decent burial of poor executed prisoners in the churchyard of St. Giles.'

In Bridges' time (1720), forty shillings of this sum was paid to the Vicar of St. Giles' for attending the prisoners; five shillings to the churchwardens; six shillings to the clerk and sexton; and five shillings to the Mayor, bailiffs, and burgeses; and four shillings to the Town clerk. (Bridges' Northants. I. 440).

The churchwardens' accounts of St. Giles', in 1637, contain the following item:—

Rec. for the bier to bring 3 prisoners from execution 0 3 0

On 18th October, 1667, the Treasurer of the Feoffees paid two shillings "for ye condemnded prissoners buriall."

Again in 1758, the Churchwardens of St. Giles' paid:

the carriers for the 2 men executed	...	...	0	2	0
for bringing the 2 men from the Tree in a cart	...	...	0	0	8
1788. March 22. Paid expenses of burying a criminal			0	2	6
1794, 21 March. Paid 4 men carying a criminal to the					
grave	...	...	...	...	...
			0	2	0
1799, July 19. Paid the sexton for burying a malefactor					
who was executed	...	...	...	...	...
			0	3	0

Burials in Woollen.

In 1666 a sumptuary law was passed to enforce burials in woollen. The object of this curious enactment was to encourage the woollen trade, but the Act was entirely inoperative, and soon became a dead letter.

A much more stringent law was passed in 1678, enacting that "noe corpse of any person or persons shall be buried in any shirt, shift, sheete, or shroude, or anything whatsoever made or mingled with Flax, Hempe, Silke, Haire, Gold or Silver, or any other stuffe, or thing other than what is made of sheep's wool onely, or be put in any coffin lined or faced with any sort of cloath or stuffe or anything whatsoever that is made of any materiall but sheep's wool only, uppon paine of the forfeiture of five pounds lawful money of England."

Almost every parish register contains some reference to this Act, and the registers of St. Giles' are no exception :—

1709. Jane Gillum of All Sts buried in woollen only Dec. 29th.
 1709-10. Lewis, the son of John Gibson, buried in woollen only,
 16 January.

The wealthier classes often preferred to pay the fine and disregard the Act, as in the following case :—

1708. (Gayton, Northants.). Mrs. Dorothy Bellingham was buried April 5, in *Linnen*, and the forfeiture of the Act paid — fifty shillings to ye informer, and fifty shillings to ye poor of the parishe.

Sometimes the violators of the law themselves turned informer and thus escaped paying half the fine !

Here is an instance from the registers of Sibbertoft, Northants. :—

- 1695, 26 October. Mrs. Elizabeth Allicock, widdow, buried in Linnen, Mr. Jn Allicock, her son, and executor, informing of it kept one moiety of the 5*l* forfeiture, and paid the other half to me, Oct. 30. It was expended in prenticing J. Burton's boy.

Chrisom Children.

The record of the burial of Chrisom children so often found in some registers, is rare in those of St. Giles'. There are, however, one or two instances of which the following is an example :— ;

1634. " A Chrisome childe of Tho. Grey, was buried the vjth of August."

The Chrisom was a white cloth placed on the head of the child at baptism. It appears to have been used in very early times, and the first Prayer Book of Edward VI. (1549), provided for its retention :—

" Then the Godfathers and God mothers shall take and lay theyr handes upon the childe, and the minister shall put upon him his white vesture, commonly called the crisome ; and saye Take this white vesture for a token of the innocencie, whiche by God's grace in this holy sacramente of Baptisme, is given unto thee : and for a syne wherby thou art admonished, so long as thou lyvest, to geve thyselfe to innocencie of living, that, after this transitorye lyfe, thou mayest be partaker of the lyfe everlasting."

The Chrisom was then wrapped round the child, and retained as part of its clothing for seven days, or until the mother came

to be churched. Children dying within a month of their baptism, or before their mother's churching, were termed *Chrisom children*; and were shrouded in the white baptismal vesture, bound round them with ornamental folds or strips of linen.

Chrisom children are represented in various monumental brasses and incised slabs, as at Croxall, Derbyshire, 1487;* Rougham (1505) and Ketteringham (c. 1530) Norfolk; Hornsey (c. 1530) and Pinner (1580) Middlesex; Lavenham, Suffolk, (1631); and at Chesham Bois, Bucks (c. 1520). In the last instance there is the following inscription below the figure of the child:—"of Roger Lee, gentelman, here leyth the



Incised slab of Edward Myner, Croxall; a chrisom child.

son Benedict Lee, Crysom, whos soule Jesu pardon."†

Varia.

The following entries may be noted:—

- 1571, May 22. Dame Elizabeth Baylye a nunne was buried.
- 1571-2 March 22. Besse Bull was found dead in a well and buried.
- 1576-7, March 22. Cycelye Cowper, the daughter of John Cooper a monster borne was buried.

* Reproduced here by kind permission of Dr. Cox and Messrs. Methuen.

† Haynes' *Monumental Brasses*, I. ccxx.

- 1591, May 19. Christopher Wilson, Keeper of the Queens Gaole, being slayne by one Myles alias Broughton with a knife was buried.
- 1601-2. January 21. John Chapman, a wayte player was buried.
- 1605, Nov. Barbara, the wyfe of Henry Idlat, dyed excommunicat and was buried the 4th day.
- 1606, May. Edward, the sonne of Edward Robbinson, was drowned ye 19 of May in the West Bridge watter and burried in St. Gilles churchyard the xx day.
1607. Thomas Hollmes was burried the 31st of Jully, 1607, beaten to his death by Jasper Dentton.
1704. Hugh Mackadams, the son of John Mackadams and Birdget his wife was buried December the 9th. They lived at Chilsey College a pencioner. [Chelsea Hospital].
- 1705, May 7. John Pendleton, Spittleman,* was buried at All Sts.
- 1725-6. March 23. A gentleman, a stranger and unknown. He dy'd at Robert Kennings in this parish.

Unusual Names.

Sythe, Syth, Sithe, or Sethe, is not uncommon as the name of a girl in the sixteenth century, and occurs in the Baptismal Register of St. Giles', in 1569, 1579, and 1629. These children were doubtless called after St. Sitha or St. Syth (a corruption of St. Zita) a domestic servant at Lucca in the thirteenth century. "She was a perfect compound of Martha and Mary and used to say that devotion was false, if slothful."†

Other unusual names in the Baptismal Register are Fortune (1591); Englis (1592); Vargus (1642); Pentecost (1661); Love (a girl's name), 1698; Keren Happuck (1741).

In the Marriage Register we find Assured (1638) and Conquest (1638), Obedience (1665), Sense (1716), Comfort (1717), all girls' names; and among the records of burials Comfort again occurs in 1697.

Trades and Occupations.

It is only occasionally that mention is made of the trade of the persons recorded in these registers.

* The Spittleman, or Lazarman, occupied the cottage built by the Corporation on the site of the old Lazar Hospital of St. Leonard. (See Northampton Borough Records, ii., 332.)

† Mr. Bligh Bond's *Rood-screens and Rood-lofts*, II. 271.

In 1567, the baptism is recorded of the son of "Palmer, the Hoggherd." Among the baptisms of 1624, occur the children of an "apparetter" and a "distresser" [Bailiff]. In 1625, a pointmaker is mentioned, and in 1631, a commer [comber] and a cabbidge-man!

In the burial register we notice in the years 1611-1613, a woolwinder, a hoggeheard, a horse-rider, a hose buyer, a faulkener [falconer], and "a beare-brewer"; in 1624, a dishman; in 1662, a translator; and in 1717, a limner.

A translator was a cobbler, who took old shoes to pieces, and worked up the portions which were serviceable into a new pair. Boots and shoes made of this second-hand material were used by the poorer classes, particularly in London.*

In the Baptismal register for the years 1611-1613, the occupation of the parent is given in almost every case, and an analysis of the entries will give us some idea of the inhabitants of the parish. Mention is made of:—

1 Apothecary	1 Glazier	3 Millers
1 Beare-brewer	1 Hosier	1 Proctor
2 Butchers	1 Hose-buyer	1 Sergeant
1 Button-maker	2 Innkeepers	4 Shoemakers
2 Carpenters	1 Ironmonger	3 Tailors
2 Curriers	†18 Labourers	1 Turner
2 Chapmen	3 Malsters	1 Weaver
1 Esquire	1 Mason	1 Woman servant
1 Gentleman	1 Mercer	1 Yeoman.

The Burial Register for the same years gives:—

1 Butcher	1 Hose-buyer	1 Parish Clerk
1 Currier	2 Innkeepers	2 Scriveners
1 Falconer	8 Labourers	1 Shepherd
1 Gentleman	2 Maid-servants	2 Shoemakers
1 Hogherd	2 Millers	1 Tailor
4 Husbandmen	1 Malster	1 Wool-winder.
1 Horse-rider		

From these lists it will be seen at once that shoe-making was evidently not the staple trade in St. Giles' at the beginning

* There is a good account of the process of translating in Mayhew's *London Labour and the London Poor*, Vol. II., p. 40. For this information the writer is indebted to Mr. A. Adcock.

† These represent 18 different families. There are actually 23 entries of labourers, but in 5 of these cases a second child of one or other of these 18 families is recorded.

of the seventeenth century, and the other parochial registers of the town give a precisely similar result.

In 1619-1622, we get a further set of statistics which shew that the shoe-makers were increasing in numbers.

The Baptismal Register for those years records :—

1 Baker	1 Glazier	1 Pinner
1 Basket-maker	2 Glovers	2 Plumbers
1 Blacksmith	1 Gardener	1 Sawyer
2 Card-makers	1 Hemp-dresser	1 Shepherd
1 Carrier	1 Hosier	2 Sheremen
2 Carpenters	*14 Labourers	*10 Shoemakers
2 Curriers	1 Malster	1 Servant
1 Chapman	1 Mason	1 Tinker.
1 Egyptian (Gipsy)	2 Millers	

Nine years later (1631), we are able to make another list from the Baptismal Register, which gives :—

1 Cabbage-man	1 Currier	4 Shoemakers
1 Cardmaker	1 Labourer	2 Tailors
1 Comber	1 Malster	1 Vintner.
1 Cook	1 Millwright	

The Burial Register for 1660-1662, gives :—

1 Beer-brewer	2 Labourers	1 Shearman
1 Gardener	1 Malster	3 Translators
1 Hillier	2 Shepherds	1 Vicar

Each of these later lists shews a gradual increase in the number of shoemakers.

Passing on for 150 years, we find a very different state of things. The shoemakers now largely out-number all other trades.

The Baptismal Register for the year 1813, gives :—

1 Attorney	1 Grocer	13 Shoemakers
2 Butchers	1 Horse-keeper	2 Soldiers
2 Carpenters	2 Labourers	1 Turner
1 Clerk	2 Masons	2 Tailors
1 Draper	1 Plasterer	1 Whitesmith
1 Gardener	1 Plumber	2 Victualiers.

* These represent different families.

CHAPTER XV.

THE CHURCHWARDENS' ACCOUNTS, VESTRY BOOKS, ETC.

(1) *The Churchwardens' Accounts, and Vestry Books.*

THE earliest book of churchwardens' accounts pertaining to the parish of St. Giles, is a thin paper volume (with parchment covers) containing the accounts from the year 1628 to 1639.

The second book contains similar records from 1653 to 1670, but serves also as a vestry book.

The third book extends from 1683 to 1709.

Book IV. contains a record of vestry meetings and churchwardens' accounts from 30th December, 1735, to 31st March, 1755* ; Book V. from November 19th 1753,* to October 1st, 1776* ; Book VI., March 21st, 1776,* to July 24th, 1799.

In all these accounts a complete list of the rate-payers† occurs year by year, with very few exceptions.

In Book VII. (which extends from April 19th, 1798, to 23rd April, 1832) the lists of rate payers cease.

Book VIII. churchwardens' accounts, 1831 to 1855 ; Book IX. Vestry Book, 1833-1869 ; Book X. Vestry Book, 1868-1884.

* It will be noticed that in each case the books overlap.

† In 1735, we notice that a rate was paid for "the charity school." In 1775, Mr. Trasler paid 10/- in rates for "the Riding school," and 4/- for "the Play House," and there are various other references to the Play House and to the Riding School.

The Receipts of John Simonds and Thomas Fuod
Churchwardens for the parish of St Giles in the
town of Northampton beginning at the 1st of June 1638
to the 1st of June 1639.

Expenses	Spent for day was more shorted and the other	th. 3. 8
From	Spente at the first visitation day	2
From	Spente for second visitation day because	3 8
	one of the old churchwardens was absent and	0 1 3
	the was doubt not given one note for first day	0 0 0
From	To Richard Knute for glazior for mending	0 0 0
	of the window over the westing house door	1 0 3
From	Spent for day the old churchwardens	0 0 0
	gave up their accounts	2
From	To John Harris wife for washing and mending	0 3 8
	the Garret and the other when Thomas Atkins	0 0 0
	first fell sick of the plague	0 0 0
From	To John Harris wife in the house for	0 1 0
	mending the church books	0 0 0
From	For give Harris and roson to purchase	0 0 0
	and are the church all the sickness time	8 0 0
From	To John Drabrooke for mending the porch	2 0 0
From	For two pounds and one shilling to make graves	1 0 0
From	For mending the south door lock	3 0 0
From	To William Hurman for parish clerk for his wages	0 0 0
From	For two locks one has one shilling and	0 0 0
	nails for both the church gates	0 0 0
From	To Richard Distinge for carpenter for	0 2 0
	mending both the north	0 0 0
	and the south door	0 0 0

Photo by

H. Cooper & Son

A PAGE OF THE CHURCHWARDENS' ACCOUNTS OF ST. GILES', 1638.

(2) *The Treasurers' Accounts.*

In addition to the ordinary churchwardens' accounts there is, at St. Giles', another series of books dealing with the revenues of the parish land at Rothersthorpe and elsewhere. The payments made are very similar to those found in the churchwardens' accounts. They include numerous gifts to the poor; and payments to the vicar, the clerk, the sexton, and the bell-ringers. In the case of church repairs, sometimes the churchwardens paid the bills, sometimes the treasurers.

The earliest of these treasurers' books is entitled: "*The Treasury Book for the Parish of St. Giles in the Towne of Northampton.*"

It begins 29th May, 1637, and extends to 1690. This book was repaired in 1666, and on June 27th, the treasurers paid 1/3 "For new binding the Treasury Booke and strings to it, and paper added."

It is a thick paper volume, 12 inches by 8 inches, in parchment covers, and is in very fair condition.

Vol. II. contains the treasurers' accounts from 1690 to 1794; and Vol. III. covers the period from 1794 to 1854.*

(3) *Poor Accounts.*

There are also in the church chest, two volumes of Poor accounts. (1) Vol. I. dates from 1717 to 1821. At first the accounts are given in detail, but later only a summary is entered. This book contains also the accounts of Arnold's Charity from 1766 to 1820. (2) Vol. II., contains detailed Poor accounts from 28th March, 1761, to May 10th, 1784.

Many of the more interesting items contained in these various sets of accounts have already been quoted in Chapter VI.; but others of a more general character will now be noted. Except where the contrary is expressly stated, the extracts quoted may be assumed to be taken from the churchwardens' accounts proper.

* These Treasurers or Feoffees accounts are in the custody of the Clerk to the Feoffees, Mr. C. A. Markham, by whose kindness we have been enabled to consult them.

Church Inventory.

On May 30th, 1633, the outgoing churchwardens delivered to their successors the following articles :—

" A Communion Cup of silver	1 Surplice
1 Flagon	2 Dishes pewter
1 Velvet Cushion	1 Communion Cloth
1 Green Carpet	1 Book of Canons
1 Bible	2 Comon Prayer Books."

In the 1635 Inventory, " a booke of prayers for the 5th of November," is added to the above.

The Minister's Surplice.

By the 58th Canon of 1603, it was enacted that

" every minister saying the public Prayers or ministering the Sacrament, or other rites of the Church, shall wear a *decent and comely surplice with sleeves, to be provided at the charge of the parish.*"

In 1702, the churchwardens of St. Giles', paid £1 15s. 7d. " for Holland for a new surplice "; and 8/- " to Mrs. Price for making it."*

In 1737, a much more expensive one was purchased :—

Pd Mrs. Lee for the new surplice	...	...	£5	2	0
Pd for silk and mending Mr. Watkins' hood	...	...	0	3	0

In 1750, a vestry meeting was held on February 25th, at which it was ordered :—

" That a new surplice be forthwith provided."

This was done at a cost of £5 11s. 2½d.

In 1775, the churchwardens' accounts show an expenditure of the large sum of £7 16s. 1d., in procuring another new surplice for the minister.

In 1808, the price had dropped to £2 13s. for the materials, and 10/6 for making the same.

* The Churchwardens' accounts of the parish of Burton Latimer show an expenditure in 1638, of £1 8s., " for 8 ells of Holland to make a surplice." 5/- was paid for making it.

The Sacred Elements.

The following are examples of charges relating to the provision of bread and wine for the Blessed Sacrament, which are constantly to be found in the churchwardens' accounts of St. Giles'.

1628	Pd for bread and wyne for Easter communions	£1 7 10
1628	Pd at Communion abought Christmas more than we took	0 1 2
1634	Pd for wine at Communion before Whitsontide more then was Received by reason many poore people then received the communion	0 1 10
1636	paid for bread and wyne at Easter Communions	£1 12 6

The Hour Glass.

The hour glass seems to have been a usual adjunct of the pulpit in the sixteenth and seventeenth centuries.

In 1628, the churchwardens of St. Giles', purchased one for one shilling. The use of the hour glass is well exemplified by an entry in the churchwardens' accounts of Aldgate dated 1564 :—

" Paid for an hour glass that hangeth by the pulpit, where the preacher doth make a sermon, that he may know how the hour passeth away, one shilling."*

Hour glass stands are still to be seen in the Northamptonshire churches of Great Doddington, Loddington, Nassington, Little Oakley, Polebrook, Strixton, and Weston Favell.

Church Music. Instruments and Choir.

The earliest reference to church music, which we have noted in the churchwardens' accounts of St. Giles', occurs in the year 1795, when the churchwardens paid £4 13s. 6d. to Bland, of Holborn, for a new bassoon. A balance of 5/9 was reserved for " new reeds for the bassoon if wanted."

On October 3rd, of the same year, the accounts show a payment of 10/6 to the bassoon player, and the same item occurs in 1796 and 1797.

* Cox and Harvey's *English Church Furniture*. p. 157.

On March 1st, 1799, the bassoon player was paid £1 is. od. for one year.

In 1806, the singers "by order of the vestry" received an "honorarium of one guinea"; and on October 22nd of this year, the sum of two guineas was "paid to Roberts, who plays the bassoon, for one year to Michaelmas last."

In 1812, the churchwardens expended 15/6 in repairing the bassoon; and four years later (1st October, 1816) 3/6 was spent on "a string for the bace."

On March 23rd, 1818, the sum of £5 was voted by the vestry as a present to the singers "in consideration of their regular attendance and great attention."

This sum was afterwards paid regularly year by year.

In 1820, the singers were paid 15/- on his late Majesty's funeral—presumably for attending a memorial service.

In 1830, on the death of George IV., they received 5/- "for their attendance."

Books.

The churchwardens' accounts of St. Giles' contain numerous records of the purchase of books.

1633	Pd for the prayer for the Queenes Majesty ...	o	o	6
1633	Pd for the thanksgiving at the birth of the Duke	o	o	6

[James II. was born in 1633, and entitled Duke of York by his father at his birth. He was not, however, actually created Duke till 27th January, 1643-4.]

1633	For the book touching recreations	o	o	8
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[The *Declaration of Sports* first issued by James I., was re-published by Charles I. in October, 1633. It declared on the royal authority that as soon as the Sunday afternoon service was over, the King's "good people should not be disturbed, letted, or discouraged from any lawful recreation, such as dancing, for either men or women; archery for men, leaping, vaulting, or any other such harmless recreation; nor from having May games, whit-ales, and Morris dances, and the set-

ting up of May poles and other sports therewith used, so as the same be had in due and convenient time without impediment or neglect of divine service."

This famous declaration (which was intended to stop the enforcement of the strict Puritan Sabbath) was ordered to be read from the pulpit. It was bitterly opposed by the Puritan clergy, and many absolutely declined to read it.]

In 1638-9, there is the record of the payment to Thomas Piggion of 1/- for a Proclamation.

1638-9	To Thomas Piggion for a prayer for the Kinges								
	Majestie ... ..	...	...	...	...	...	...	0	0 3

[On February 27th, 1638-9, Charles I., who was levying an army against the Scots, issued a proclamation informing his subjects that the Scots were aiming at the destruction of the Monarchy, and were now preparing to invade England. The proclamation was ordered to be read in every parish church in England.*

This was followed by a "Forme of Prayer, necessary to be used in these dangerous times of Warre; wherein we are appointed to fast, according to his Majesties proclamation for the preservation of his Majestie, and His Realms and all Reformed Churches."† The fast was to be kept on March 20th.]

During the Commonwealth Period, few books were purchased, but in 1654, the churchwarden's accounts record the following payments:—

1654	Pd for an ordinance for the observation of the								
	Sabbath ... ..	...	...	...	...	...	...	0	0 6
1654	Pd for an ordinance for repaying of churches							0	0 2

[By a provision of the Instrument of Government (Dec. 1653), the Protector was allowed to issue ordinances which were to be valid till the meeting of Parliament. During the nine months between Cromwell's appointment as Lord Protector, and the assembling of Parliament on September 3rd,

* Gardiner's *History of England*. VIII. 390-1.

† The Churchwardens of Burton Latimer paid sixpence in 1638, "for a prayer for his Majesties safe deliverance from the Scottish Rebellion."

1654, eighty of these ordinances were issued, at different times, by the Protector and his Council].

Under the Commonwealth, the use of the *Book of Common Prayer* was strictly prohibited, but on the Restoration of the Monarchy in 1660, the book was once more very generally adopted; and by the Act of Uniformity of 1662, its use was rendered compulsory. In 1661 the churchwardens of St. Giles' purchased a copy, as is shewn by the following item in their accounts:—

1661 For a comon prayer Booke for ye Minister ... ■ 7 0

The following items also occur:—

1666	Sept. 20.	For a Booke sent out by his Majesty yt was read on ye Thanksgiving Day for ye Victory agst ye Dutch [Feoffees' Accounts]	0	1	0
1683		For the Book of Homilies	0	10	0
1685		To Edward Scriven for an order for a Thanksgiving on the 26th of July*	0	1	0
1685-6		For a booke for a Fast on 30th of January and a Thanksgiving on 6th of February†	0	1	0
1688		For a booke of thanksgiveing for ye Prince of W[ales]	0	1	0
1688		For a proclamation for putting the prince in the Common Prayer booke‡	0	1	0
1699		For a proclamacon agst Swearing	0	0	6
1699		For a Prayer Booke	0	12	0
1700-1		For a Book for ye fast	0	1	0

This was the last of William's fast days. The King had parted with his Whig advisers and called the Tories to his counsels. The first address of his new Parliament was a request to the King for a Fast Day, "for the preservation of the Protestant Religion and of Public Peace." This Fast was proclaimed on March 6th, and observed on April 4th.

"During the reign of Queen Anne, on account of the continuous wars, alternating forms of prayer of humiliation, or thanksgiving were frequent. Fast days in connection with

* The Duke of Monmouth's rebellion was crushed at Sedgemoor, July 6th.

† Jan. 30th was the Anniversary of the execution of Charles I. It was first observed 30th Jan., 1660-1. (*See Pepys' Diary*). Feb. 6th was the King's Accession Day.

‡ James (son of James II.) known as "the old Pretender," was born June 10th, 1688. The Thanksgiving Day was on June 17th. (*Evelyn's Diary*).

the wars were held on June 10th, 1702 ; on January 19th and on April 4th, 1704 ; on February 7th, 1706 ; on April 9th, 1707 ; on January 14th, 1708 ; on March 15th, 1709 ; and on January 16th, 1712. The forms of prayer used on these occasions were almost identical, and always attained to the regulation length of 44 pages.”*

References to each of these Fasting Days are to be found in the churchwardens' accounts of St. Giles'.

There are also payments for books for Thanksgiving days in 1702, 1704, 1706, 1707, and 1708.

In 1708, there was

Pd. for a book of Thanksgiveing for ye Defeate of ye Pretender	o	o	6
1708 Pd. for a book of Thanksgiveing for ye Victory of Ordenard	■	1	o

[The old Pretender (James III.) made an abortive attempt on Edinburgh in 1708 ; and on July 11th, 1708, Marlborough won the battle of Oudenard. On July 18th, Queen Anne ordered the observance of August 19th, as a day of General Thanksgiving for victories].

Later on in the century the churchwardens' accounts shew the following payments :—

1742 Pd. Edw. Whiticker for ye Fast Books	o	2	o
1753 Pd. for the Marriage Act	o	1	o
[Lord Hardwicke's Act for the prevention of Clandestine Marriages].			
Aug. 17, 1779 Paid for an abstract of an Act of Parliament, relating to Militia Substitutes, etc., for the use of the Parish	■	1	6
1788 13 July. Paid for a proclamation against vice and profaneness	o	1	o

Heating.

In early days little or nothing was attempted by way of warming the church, but on 25th November, 1794, the parishioners voted £2

“ for coals to be burnt in a stove about to be raised by private subscription, a fire to be kept 3 times a week during the winter season or as ...long as it shall be thought necessary by the Vicar.”

* Article on *Days of National Humiliation*, by the Rev. Dr. Cox, F.S.A., reprinted from the *Guardian*.

Briefs.

The churchwardens' accounts contain numerous references to "Briefs." Briefs were Letters Patent issued by the Crown, directing the collection of alms in churches for the special objects named therein. They were granted for various benevolent purposes, such as compensation for loss by fire or flood, and in later years especially for the repair or rebuilding of churches.

When the brief had been granted and printed, a copy was usually sent to the incumbent of every church in England and Wales (occasionally, however, only to those of certain specified counties), with a request that he would read it during divine service, and exhort his flock to contribute liberally.*

After a specified time had elapsed, certain recognised collectors (who were paid a fixed sum varying at different times from one shilling to four pence, on each brief returned), were sent round to receive the money collected.

As has already been stated, the churchwardens' accounts of St. Giles', Northampton, contain numerous references to these briefs.

The following are a few specimens of the various kinds of briefs on which collections were made:—

(1) International Briefs.

The Revocation of the edict of Nantes in 1685, which involved the entire proscription of the Protestant religion in France, drove to our shores a large number of Protestant refugees. Several briefs were granted for their relief, and we find in the St. Giles' books for 1686, the following entry:—

" May 13th 86.

Received then of ye churchwardens of ye parish of St.

Giles in Northton ye summe of four pound, seaven

shillings and four pence towards ye Brief for ye poor li. s. d.

protestants. I say received by me. 4 7 4

JOHN CLARKE."

* Rubric to Communion Office. " Then the Curate shall declare unto the people what Holy Days or Fasting Days are in the week following to be observed. And then also shall *Briefs*, citations, and excommunications be read,"

(2) *Ireland and Scotland.*

Two briefs were issued by William and Mary, one in 1689, and the other in 1690, for the Irish Protestants who suffered for their religion, for adherence to the Prince of Orange, and from the desolation caused by the civil war. Large numbers of them came to England in a state of utter destitution, and it was to relieve these that the briefs were granted.

Between May 16th, 1689, and December 30th, 1696, there was collected in England on these two briefs no less than £59,146 14s. 4½d.

The St. Giles' records show that there was

" Resd ye 24th July, 1689, of Mr. Jonathan Ives, Vicker of St. Giles' parrish in Northampton ye sum of six pounds one shillen 3d. as was collected upon ye breef for ye Irrish protestants for use of Mr. Archdeken Wolcy. I say Reseived by me, 6 1 3
JOHN CLARKE."

In response to the second brief on April 29th, 1690 :—

" Then Reseived of ye Churchwardens of St. Giles' ye sume of two pounds seven shillens eight peense as was collected in ye parrish of St. Giles for the use of ye Irrish protestants upon ye 2nd breef order of Mr. Arch deken Wolcy. I say Reseived by me, 2 7 8
JOHN CLARKE."

About the year 1708, the town of Lisburn in Ireland, was totally destroyed by fire, the loss being estimated at £31,770 ; and on May the 23rd of the same year there was

" Collected in the Parish of St. Giles', Northton, for the Breife of Lisburne in Ireland the summe of one pound li. s. d.
ten shillings and three pence 1 10 3

We have noticed only one reference to Scotland among the Northampton Briefs, viz., the one issued in 1708, for the relief of the sufferers by a fire in the Canongate of Edinburgh.

On Nov. 24th, of that year the parishioners of St. Giles',

" Collected to the Breife for Edinburge the summe of eleven shillings and ten pence." 0 11 10

(3) *Redemption of Captives.*

In 1668 and 1669, briefs were issued for the redemption of Christian slaves in Algiers, Tunis, and Sale. We are told by a traveller in 1634, that there are no less than 25,000 Christian slaves in the city of Algiers and its immediate neighbourhood; and Pepys writing some five and twenty years later, graphically describes their miserable condition:—

8th Feb., 1660.

“ At noon to the Exchange . . . there I met with many sea commanders, and among others Captain Cuttle and Curtis and Mootham, and I went to the Fleece Tavern to drink; and there we spent till four o'clock, telling stories of Algiers and the manner of life of slaves there. And truly Captain Mootham and Mr. Dawes (who have been both slaves there) did make me fully acquainted with their condition there, as how they eat nothing but bread and water. At their redemption they pay so much for the water they drink at the public fountaynes, during their being slaves. How they are beat upon the soles of their feet and bellies at the liberty of their patron. How they are all at night called into their master's bagnard, and there they lie. How the poorest men do use their slaves best. How some rogues do live well, if they do invent to bring their master in so much a week by their industry or theft; and then they are put to no other work at all, and theft there is counted no great crime at all.”*

The State papers of the reign of Charles II., abound with information on the subject of the depredations of the Corsairs, and the sufferings of the unhappy captives.

The parishioners of St. Giles', on November 6th, 1668 contributed

“ for the captives the some off 6 shillins and 10 pence.”

And on April 22nd, 1671, one of the official collectors, Thomas Blaydwell,

“ Recd for ye captives in Turkish slavery collected in ye	li.	s.	d.
parish of St. Giles in Northampton ye sume of	...	4	5 9

It appears that the total amount “ Received [in England] for and towards the Releife of captives taken by the Turkes and Moors of Barbarie,” from Nov., 1670, to April, 1674, was £21,530 8s. 9d. From £40 to £50 appears to have been the average price demanded for the redemption of a captive.

* Bewes' *Church Briefs*, pp. 193–207.

(4) *Building or Restoration of Churches.*

The parish church of Edgbaston, in Warwickshire, having been "partly burnt and the rest pull'd doune and utterly demolished," in the Civil War, a brief was issued, authorising collections for its re-building in 1658. Accordingly we find

"The 9th day of May, 1659,

"There was Pd by the church wardens Mr. William Hooton, of the parish of St. Sepulchre's, and Joseph Dobson, the summe of seaven shillings and sixpence towards the repares of the church of Edge Barston in the County of Warwick."

The first brief having proved insufficient, a second was granted in 1684, when one of the collectors, John Weely

Recd on Sept. 18th,

"of the churchwardens of the parish of St. Giles in Northampton the sume of six shillings and eight pence for the Letters Pattents for Edgebaston in the county of Warwick."	s.	d.
... ..	vi.	viii.

In 1665, The Tower and Bells of Warlborough required repairing, and a brief was issued inviting collections with that object. The collector, Thomas Stanton, on April 1st, 1666.

"Recd then of ye ch : wardens of St. Giles', Northton, ye sum of thirteen pence for ye Inhabitanee of Walburrow in ye county of Oxford	s.	d.
...	1	1

(5) *Earthquakes and Floods.*

At Kirkstanton, in Cumberland, the river was blocked by sand which caused the inundation of 300 acres of land. Accordingly we find that on June 23rd, 1686, there was

"Recd of the churchwardens of St. Giles, Northton, the sume of five shillings for Letters Pattents for Kirk Stanton."	s.	d.
...	5	0

Kettlewell and Starbottom, in Yorkshire, were seriously injured by an earthquake about the year 1686, and on April 5th, 1690, the brief collector

"Received of ye churchwardens of St. Joyels is (sic !) in ye towne of Northampton for Kettlewell breiffe ye som of three shillins two pence farthen.	3	2½
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(6) *Briefs for Single Individuals.*

As instances of Briefs for private individuals the following will suffice :—

" 21st May, 1665. Recd of Edmund Archer, one of ye churchwardens of ye Parish of St. Giles in Northampton the some of flower shillings and ffive pence wch was collected in ye church off the said parrish upon a breife towards two sev'rall losses by fire susteyned by Edward Arnold of Offchurch, in ye county of Warw, by vertue of a deputacon to mee made by Robte Archer and John Gregory, appointed by his Majesties Lettres Pattent, Trers [Treasurers] for the same. I say recd by me, li s. d.
o 4 5
ARTHUR UNDERWOOD."

29th Sept., 1666.

Recd of the said Edmund Archer the some of two shillings two pence collected in the sd Parrish church [St. Giles'] upon a Breife dated the tenth of May last, towards the reliefe of Mr. John Osborne, late a Rushia Merchant, in respect of sevrall losses by him sustained by sea and otherwise, by vertue of a deputacon to me made by Mr. Wm. Webster, one of the Trers therein nominated for receiving the same, dated the first of June last. I say li. s. d.
recd by me, o 2 2
ARTHUR UNDERWOOD."

(7) *Losses by Fire.*

A perusal of any list of briefs will shew at a glance that the great majority are for the relief of sufferers by fire. For instance, of the 67 briefs recorded in the Parish Books of St. Giles', 46 are for sufferers by fire, and probably some half dozen more whose object is not stated.

The following is a good example :—

" October the 1st, 1707.

Reced of the churchwardens of St. Gyles in Northampton on account of a Breife for a fire at Hartley Green in the li. s. d.
County of Stafford." o 3 11½
ARTHUR UNDERWOOD."

(8) *Bad Money.*

It would appear that the putting of bad money into the offertory was not unknown even in the seventeenth century,

for the churchwardens of St. Giles' record on one page of their books the following :—

" April ye 7th, 1687.

Received of William Deacon for Stepney brief ye sume of 19s. 7d. of which is 5 groats and 2 threepences bad munny." [A groat was a four-penny piece.].

" For Hereford brief ye sum of 4s. 11d. one groat and one threepence bad."

" For Mereton [Meriton] brief ye sume of 4s. 11d. of which one groat, one sixpence and two threepences bad."

Great abuses arose out of this system of "briefs." Sometimes fraudulent briefs were circulated and money collected upon them ; and even in the case of genuine ones it was often more than suspected that "there had been an evil practise of farming and purchasing for a sum of money the charity money that should or might be collected on such briefs, to the very great hindrance and discouragement of almsgiving on such occasions."

An attempt was made in the fourth year of Queen Anne, to remedy these abuses, by the passing of an Act of Parliament, and it is interesting to note that the churchwardens of St. Sepulchre's paid 4d. in 1707, for "a frame for the Breife Act."

By this statute it was enacted, in order to prevent fraudulent copies being circulated, that no brief should be printed except by the Queen's printer, and that every copy should be carefully numbered before being issued. But the Act seems to have had little effect ; abuses still continued, and it frequently happened that the net proceeds of a brief were considerably less than the cost of collecting.

To take two instances—a brief was granted for Brampton church in 1823 and 10,800 copies were printed and circulated. As a result £343 8s. 11½d. was collected, but of this no less than £233 18s. 6d. went in expenses, leaving only £109 10s. 5½d. for the church. The brief for Chipping Norton church issued at the same time, brought in £388 os. 5½d., but of this £234 16s. 10d. was swallowed up in collecting expenses, only £153 3s. 7½d. remaining for the church.

The truth is that the system of briefs had become unpopular,

for "it was evident to all, that their usefulness had to a great extent become a thing of the past." The rise of the Fire Insurance Companies, and the incorporation of the Church Building Society had practically done away with the necessity for briefs. One more effort was made, however, to reform the system in 1821, but it failed, and in 1828, collections by brief were finally abolished.

Perambulations.

Rogation Days were from a very early period of the church's history, specially set apart as a fitting time for invoking God's blessing on the growing crops. Processions chanting Litanies, which perambulated the boundaries of the parish, were the chief features of the ceremony. The Sarum Missal provided a special Collect, Epistle, and Gospel for this season, but they were unhappily not retained in the revised Book of Common Prayer. The Injunctions of Elizabeth, published in 1559, refer to the religious use of the ceremony, but add a secular one also, viz.: the recollection of the ancient boundaries of the parish.

Unfortunately, as time went on the secular element entirely obscured the religious ceremony, and old people who can well remember taking part in the "beating of the bounds," are astonished to hear that the custom originated in a religious service.

At St. Giles', the sums expended at the Perambulation were in early days, very small, usually $\frac{3}{4}$; but by the beginning of the eighteenth century the charge had risen to $1\frac{3}{4}$.

1628.	Paid for bread and beare at two preamulacons	o	6	8
1636.	Spent at the perambulacon	...	...	...
1638.	Item at the last preambulation	...	...	...
1668.	Disburst one holy Thursday	...	...	...
1677.	22nd May. Spent going a processioning att ye Star by ye churchwardens, overseers, and parishioners	o	13	4
	Paid to Goodman Kilworth for caring ye lacer [liquor ?] when we went a procession	...	...	...
1683.	The charge of Perambulacon. [Feoffees Accounts]	o	9	10
1704.	Pd the Expencc at the Perambulation	...	...	...
1706.	For ye Preambleation on Holy Thursday	...	...	...

As time went on the expenditure steadily increased. From

1738-40, £1 6s. 8d. was expended annually by the churchwardens, and in the year 1737, the bill rose to £2 2s. In addition to this, the Feoffees made an annual allowance of £1 6s. 8d. towards the cost of the Perambulation, thus bringing up the total average expenditure to £2 13s. 4d.

In 1745, the church officials seem to have been unusually lavish.

" Pd for Perambulation Dinner more than allowed [by the Feoffees]	£3	4	10
--	-----	-----	-----	-----	-----	-----	----	---	----

In 1759, we get some idea of the way in which the money was laid out.

Preambleation Beer	...	...	...	...	...	0	17	0
Paid the Boys for Running	...	...	...	...	...	0	5	0
For Bread	...	...	...	...	...	0	9	0
Paid for shoe for Thos. Walkers boy as he lost a running						0	1	6

In 1760, 15 gallons of " Preambleation Beer " cost £1; the boys received 5/6 for running; and four men were paid 2/- " for carrying the Bread and Beer to the Course."

From this time, 5/- seems to have been given annually to the boys " for running on Holy Thursday."

In 1778, a dispute appears to have arisen with regard to the Perambulations, and at a vestry held 18th August, a Committee of five persons was appointed " to terminate all disputes respecting the land usually Perambulated by the Parishioners of this Parish and the Parishioners of the Parish of St. Sepulchre's, with any three or five persons to be appointed for that purpose by the Parish of St. Sepulchre's."

1779. Jan'y 1.

Paid Sexton going round the field with Mr. Billson to shew him the boundaries	0	1	0
--	-----	-----	-----	-----	-----	---	---	---

In 1805, it was decided to hold a perambulation of the parish *once in three years*, and " that the expenses to the amount of five guineas be allowed out of the charity estates belonging to the Feoffees."

In 1827, the expenses were as follows:—

1827. May 24.

Paid Sexton at Perambulation	...	...	...	...	0	1	0
Parish Officers' expenses at do	...	...	...	...	£1	13	0

Ale for the Boys	o	16	o
Rolls for do	o	6	8
Eight pound of cheese at 9d.	o	6	o
Mr. Gates' servant	o	1	o
The Boys in pence as usual	o	5	o
Sexton's Dinner and Beer	o	1	8

In 1851, we get a detailed account of a Perambulation :—

“On the Ascension day, being 29th May, 1851, the minister, churchwardens, overseers, and other inhabitants of the parish proceeded to beat the boundaries as is the custom on this day every third year, and started from Saint Giles' churchyard, up Church Lane, down Abington Street, up Wood street, as far as the 3rd house on the right hand side and beat behind the shutter, then to Mr. Rymers corner on left hand side and beat there, along Princes Street to furthest house on left hand side down their yard and over all the Garden walls through Mr. Rymer's warehouse into Wood Street, down Abington Street, up Mr. Dickin's yard, and beat over his Dunghill, where the old Peacock gateway was ; then down Abington Street again, and beat behind first shutter of the bottom house on the right hand side, along the Market Square up the Peacock Yard, and beat at far end on both sides, back again to corner of Abington Street, and beat at the Saracen's Head behind the shutter nearest the Town Hall, up Dychurch Lane, and beat down Greville's Yard, into the Black Boy Yard, and beat there, back again down Abington Street, along Wood Hill, up Saint Giles' Square to Mr. Nash's House, and beat behind his shutter, then on opposite side through Chief Constable's back door, and beat on back wall of his house, then through the County Gaol, and beat on the back wall towards Angel Street, then down Derngate, and Cow Lane, along Angel Street, and beat on the Gaol back wall, back again down Cow Lane, beat on Iron Boundary in Cow Meadow opposite to Cow Lane, along the Meadow at side of old Dyke, and beat on other Iron Boundary, also on the Iron Boundary at end of Culvert, Ditto on Small Bridge against the Locks, and then on front of overshot, straight up the river, and beat on the Red House, then on Bridge over the River between Midsummer and Cow Meadows, and got into a boat here and went down the middle

of the river to the back of Paper Mill, and beat at corner of wall where the old Rag room formerly stood, then on small Bridge in their grounds as you go to the Houghton Road, went along the side of the Dyke starting near the Compasses and up the Hedge side across Higgin's Closes into Billing Lane, then up the Hedge side towards Monks Park to the first cross Hedge, then turn along to the right as far as the next horizontal hedge and straight along into the Wellingboro' Road, then into the Monks Park Wood and beat on the right hand inside just against the road, then through it to the next hedge, and turn up to the left hand along the hedge side to Black Alley, along there into the Kettering Road against the Toll Gate, along the lane at back of Race Course, and beat against the first stile on the left hand side of Lane, then over the stile into the Race Course, along the stone wall, beat a little way farther than stone wall against the hedge there, then straight across the course and beat against the Post where first rope goes across, near to Coles' Close, went down the hedge side nearly to Checkley's Closes, then took 60 yards from hedge in an angle towards the Brick Kilns, then in a straight line parallel with the same hedge to the Bottom and beat there. (Also 60 yards from Coles' hedge), then into Coles' Close up the right hand hedge side, over the gate, along the left hand side, and beat against the stile leading into Russell street, went down the middle of Russell Street, Mounts, and Lady's Lane, and beat on corner of Mr. Williams's Shop, then between 1st and 2nd houses up court in Union Street, then on 2nd house outside the Court on same side and between 5th and 6th houses on opposite side of Union Street, then down Wellington Street to Court on Right hand side and beat on 5th house in that Court, from there to Abington Street, up Mr. Howes's Yard, and finished by beating against his stable.

This description has been inserted here for the information of succeeding Parish Officers, that they may know the route taken by their Predecessors in beating the boundaries of the Parish of St. Giles."*

* Vestry Book of St. Giles', 1833-1869.

Destruction of Vermin.

The legislation of Henry VIII., and Elizabeth authorized the churchwardens or overseers to use parish money for encouraging the destruction of animals and birds ("noyfull fowles or vermyn"), which they believed to be a nuisance to the community. Ruthless war was waged everywhere against hedgehogs or urchins; and in many places foxes were destroyed in large numbers. Birds of prey were treated in the same way, and the raven, once a common bird, was almost exterminated. At Winkworth, in Derbyshire, no less than 191 of these handsome birds were killed in 1710, and the sum of three pence apiece was paid for them.

Sparrows occur in most churchwardens' accounts, and occasionally "horks" (hawks). At St. Giles', an otter was killed in 1704, and 2/6 was paid as a reward.

"Fulmers" occur almost every year, and in most parishes.

A Fulmer or fulmart was properly speaking a Pole-cat, but the term came to be used indifferently for Martins, Stoats, or Weasels.

1683.	For two urchins taken in our Field	...	...	0	0	8
1690.	For 5 Hedgehoggs	...	...	0	1	2
1699.	For 2 Fulmers to Boone	...	...	0	0	4
1704.	Pd. for hedgehogs and fulmores	...	...	0	5	4
	Pd for Sparrows	...	...	0	1	8
	Pd John Boon for an Otter	...	...	0	2	6
1735.	Paid a man for an otter caught in our water	...	...	0	1	0
1748.	Pd. for a poultcat	...	...	0	0	4

Public Penance.

In Pre-Reformation days, two offences were usually punished by public penance, incontinence and defamation of character; and as has already been shown (p 43), scolds also suffered the same fate.

The guilty party or parties were compelled to stand near the pulpit during divine service clad in a white sheet from head to foot, and after the conclusion of the second lesson, the person doing penance had to read a public confession, and promise never to offend in future. The churchwardens' ac-

counts of St. Giles' record the performance of penances, in 1693 and 1701.

A public penance was performed at St. Sepulchre's,* in 1782 ; and there is clear evidence of white-robed penance being done at St. Mary's, Islington, in 1827 ; at Ditton, near Cambridge, in 1849 ; and as late as 1850, at Terling, in Essex.

The King's Arms.

The putting up of the arms of the Sovereign in English parish churches was first adopted in the reign of Edward VI.

In 1547, " the curate and churchwardens of St. Martin's, in Ironmonger Lane, London, took down the images and pictures of the saints and the crucifix out of their church . . . and in the place where the crucifix was, they set up the King's Arms."

This was done in several other instances—the Royal Arms taking the place of the destroyed Rood.

No Royal Arms boards of this date now remain, but there are several good specimens of the reign of Elizabeth, notably one at Green's Norton, Northants, with the inscription " E.R. 1592."

In the church of St. Giles', Northampton, the Royal Arms were set up in 1630, and in the same year eight pence was paid " for setting ye armes lower."

In 1637, a small sum was expended in " mending the Kinges Armes."

During the Commonwealth period, the Royal Arms were taken down, but they were replaced at the restoration of the Monarchy, and their use in churches was rendered obligatory.

In 1661, the churchwardens of St. Giles', paid twenty shillings " for Flourishinge ye Kinge's Armes, mendinge the frame, and other charges insident thereunto."

Forty-five years later, in the reign of Queen Anne, £1 2s. was expended in

" Flourishing the Queenes Armes and the monuments doing."

* For full details of this penance see Cox and Serjeantson's *History of St. Sepulchre's*. p. 227.

These Royal Arms boards were of course, quite independent of the Arms of the Sovereign represented on the stained glass in most ancient churches in England.

Thus at St. Giles', the churchwardens paid 10/- to the glasier in 1635, "for adding the lyon (being decayed) to the Kings Armes in the glasse windowe."

Royal Funerals.

In 1817, occurred the death of the popular Princess Charlotte (only child of the Prince Regent, afterwards George IV). The sexton of St. Giles', was paid 3/8 for tolling on the day of the funeral; and the large sum of £16 9s. 8½d. was spent by the churchwardens "for cloth to hang the church in mourning on the death of the Princess Charlotte."

George III.

George III., died 29th January, 1820, and on February 2nd, the sexton of St. Giles', received 3/3 for "tolling the bell on the death of his late Majesty." He was also paid 5/- for muffling the bells, and the ringers received 8/- for ringing a muffled peal. The singers (by order of the vestry) were paid 15/- "on his late Majesty's funeral"; and £11 7s. 6d. was expended in "hanging the pulpit, etc., in mourning."

Queen Caroline.

Queen Caroline, the persecuted wife of George IV., died in August, 1821, and 2/- was paid to the sexton for tolling the great bell of St. Giles.'

The Duke of York.

Frederick, Duke of York (brother of George IV.) died January, 1827, and on January 20th, the churchwardens paid 10/- to "the sexton and assistant for tolling the bell during the day and untill midnight for the funeral of his Royal Highness, the Duke of York."

Their accounts for this year also included a payment of £7 15s. "for cloth for hanging in mourning the Pulpit, etc., for the late Duke of York."

George IV.

George IV. died 26th June, 1830, and on July 4th, the sexton of St. Giles' received 20/- "for tolling the bell for the death of King George IV., and on the day of his funeral from 6 o'clock in the morning untill 6 in the evening each day."

"The ringers for their attendance" were paid 5/-; and £6 8s. 3d. was expended in "Black Cloth for the Pulpit and Reading Desk."

Mourning for a Vicar of St. Giles.'

John Watkin, Vicar of St. Giles', died 7th August, 1795, and four days later, August 11th, it was unanimously agreed by the vestry that the Pulpit and Reading Desk be entirely covered with black cloth. The exact expense is not recorded.

Wine for Special Preachers.

The custom of providing a bottle of wine at the parish expense for a special preacher seems to have been almost an invariable one, and charges from 1/- to 2/- for this purpose are to be found in the churchwardens' accounts of almost every parish in the kingdom.

The following are examples from the parish books of St. Giles':—

1633. Gyven to Mr. Doctor Sibthorpe a Bottle of wyne when he preached at the church	...	...	...	0	1	10
1635. Given to Mr. Giffard when he preached and administered the Sacrament a quart of Muscadine	...	...	...	0	1	2
1637. For a bottle of Sacke for Mr. Thornton when hee preached two Sundaies when Mr. Colson was sicke	...	...	...	0	2	8
1658. It. to Mr. Lewis [the Vicar] a pint of sacke for preaching on Christmas day	...	...	...	0	1	0

In 1670, a quart of sack was provided "for Mr. Harts brother

who preached " at a cost of 2/6, but only a pint of sack was given to Dr. Conant (price 1/-). [Feoffees Accounts].

Occasionally, however, a much larger sum was paid as in the following instance :—

1662. Item paid to Mr. Daniell Ward for preaching,	
Nov. 7th	o 11 o

This was during a vacancy in the living, and the payment was evidently intended as a fee.

Similar instances occur :—

1676. Aug. 14 Pd. to Mr. Rose for preaching thrice ...	o 15 o
Sept. 26 Pd to Mr. Whitaker for preaching thrice ...	o 15 o

Wine for the celebration of the Holy Communion occurs, of course, in all accounts.

The following are good examples :—

1671. June 11th. for 3 pts Muskedine	o 3 o
July 30. for 1 pint Canary	o 1 o
Dec. 24. for 3 pints Muskedine	o 3 o
1672. April 7. for 2 quarts Muskedine	o 4 o
[Feoffees Accounts]	
1700. Pd for ye Communion wine	o 14 7

The churchwardens' accounts of 1735, contain one somewhat touching item which may be quoted here :—

" Paid for a bottle of wine for Mr. Stainer [Stanier] he not being well "	o 2 o
---	-------

Francis Stanier had been Vicar of St. Giles' for 35 years. He died in 1735, and was buried, 8th June, at St. Giles'.

The Parish Umbrella.

The churchwardens' accounts of St. Giles', contain several references to the Parish or Church Umbrella.

December 7th, 1815, a new umbrella was bought at a cost of 12/6 ; and on May 15th, 1820, 1/6 was paid for

" Mending the umberrella used at the church."

The churchwardens' accounts of the neighbouring parish of St. Sepulchre contain several like entries.

Thus in 1783, Mr. Segary was paid £1 4s. for an umbrella

for the use of the church ; and in 1802, " the church umbrella " was mended at a cost of 10/6.*

These great umbrellas were provided in the last century in large parishes, where funerals were frequent, for the use of the minister, when he had to officiate in wet weather.

Hone's *Table Book*, describes one in the parish of Bromley, Kent. It had a wooden handle, which was fixed into a moveable shaft with an iron point at the bottom, and stood 7 ft. high. The awning of green oiled canvas was stretched on ribs of cane and extended to a diameter of 5 feet.

The Church Buckets and Fire Engines.

In old days, a supply of buckets was provided by most parishes in case of fire, and St. Giles' was no exception to the rule.

In 1628, the churchwardens of St. Giles' paid 1/6 " for marking the church buckets " ; and a like sum " for setting up the quarternes to hang buckets on " ; and eight pence " for the wood that made the pins for to hang them on."

A complete set of leather fire buckets is still to be seen hanging on pegs in the church porch of Kislingbury.

In the 18th century more elaborate means were taken for the suppressing of fires, and on March 19th, 1738-9, the vestry of St. Giles' ordered a levy to be made on the parishioners, part of the proceeds of which was to be devoted " towards providing fire engines for the use of the Town."

Fifty years later (9th April, 1792), the Parish agreed to pay " its proportionate share of the expense in repairing the two Fire engines now belonging to this Town, and purchasing two other fire engines with a sufficient number of buckets and other apparatus necessary thereto."

The Parish Pound.

A pound was an enclosure in which cattle or other animals found straying were retained until redeemed by their owners. It belonged to the parish or township, and the parishioners were bound to keep it in repair.

* Cox and Serjeantson's *History of St. Sepulchre's*, p.p. 208-9.

The pound pertaining to the parish of St. Giles', was formerly "situate in the Church Lane"; but on March 5th, 1812, it was sold to Wm. Thursby, Esq., of Abington, for £20, "on condition that he built another pound on the side of one of the roads belonging to the parish."

Enclosure of Northampton Fields.

In 1778, an Act was passed (18 George III.), authorising "the enclosure of the open and Common Fields, Common Pastures, and Common Meadows, and other Commonable lands" in certain parishes in or near Northampton. On July 5th, 1779, a vestry meeting was held at St. Giles', and the Rev. F. Raynsford was elected to act as a trustee for the parish, "respecting the Plot, Piece, or Parcel of Land, allotted, staked, and set out as and for a common for the use of the Freemen of Northampton."

On the same day, the clerk and sexton of St. Giles' received 1/9 "for faggots [for a fire] at a meeting of the Freemen abt the New Common."

From this time onwards a trustee or trustees for "the Freemen's Common" were elected annually by the vestry.

Cockwell.

At a vestry held 10th May, 1741, it was resolved that

Whereas Robert Morris of the said town, farmer, hath lately pulled down and destroyed the head of the spring called Cockwell in the said parish. It was unanimously agreed by the said Minister, Churchwardens, and Inhabitants [that] the head of the said spring be forthwith rebuilt and repaired by John Spicer, the constable, at the expence of the said parish, and that the said Robert Morris be forthwith prosecuted at the expence of the parish, unless he reimburse the constable in his expence in repairing the head of the said spring. E. Watkin, Vicar. Hen. Plowman, etc.

Limiting the Consumption of Wheat.

The vestry books of St. Giles' shew that on 25th January, 1796, the parishioners passed the following curious resolution:

"agreeable to a letter received from the Bishop of the Diocese communicating the agreement and Resolutions entered into by both houses

of Parliament and the Privy Council for reducing the consumption of wheat. It was Resolved that it be recommended to Mr. Fairbanks the churchwarden to comply with the said Agreement and Resolutions as far as possible with regard to the Bread distributed or used at the Poor House, and in other charities which he may have to dispose of."

New Gaol.

On 13th April, 1790, a vestry meeting was held at St. Giles,' to elect representatives "for carrying into execution a Plan for erecting a New Gaol, in the town of Northampton, agreeable to a meeting of the Inhabitants of the said town in the Guildhall, on the 31st day of March last, and which building is intended to be erected by a voluntary subscription."

Inoculation for Small Pox.

Before the introduction of vaccination, the method known as inoculation was employed. It was practised in Turkey early in the eighteenth century, and was introduced into England chiefly through the influence of Lady Mary Wortley Montagu.

The method adopted was to introduce into the system the small-pox virus from a mild case, with the view of reproducing the disease, also in a mild form, in the person inoculated, and thus affording him protection from further attack. Statistics show that inoculation was the means of largely diminishing the virulence of small pox epidemics, but it was attended by serious dangers. Persons inoculated, not infrequently, developed a fatal form of small-pox, and others were seriously disfigured by the disease. Inoculation was practised in England long after the invention of vaccination, and was not altogether abandoned till 1840, when it was made illegal by Act of Parliament.

The question of inoculation was seriously discussed in the parish of St. Giles' in 1777, and at a vestry meeting held on July 21st, it was ordered

"that the Parish officers go round to the poor people belonging to the said Parish and take the names and number of such of them as are willing to be inoculated for the Small Pox, in order that an account

of the expence attending such Inoculation may be given in by the Gentlemen of the Faculty to the said Parish Officers who are hereby empowered to employ such Gentleman or Gentlemen as shall appear to them to be most eligible and reasonable in his or their Proposal."

J. Watkin, Curate.
etc.

The Poor.

Both the churchwardens' and the feoffees' accounts contain numerous references to payments for the relief of the poor ; and the accounts of the overseers of the poor are, as we should expect to find, almost entirely devoted to this subject.

We quote a few of the most interesting items :—

1642. August 10.	" Given to the Egiptian Maide, 4d."			
1642-3. Jan'y 7.	Paid for a sheete and burieng the Egiptian 3/-			
	[Feoffees Accounts].			
1667.	" To Goody Dawes having a very soare legg and helpes, 6d."			
[Feoffees"].				
1667. (18 Oct.)	for ye condembnd Prissoners buriall "	o	2	o
1668.	" Given to Daniel Ogiles his boy being sick of the smal pokes"	...	...	o 0 6
1675.	To Easton, the Butcher being sick (at the importunity of Mr. Poynter)	...	...	o 2 6
1683-4. March 14.	To Widow Ashby to goe to London with a child that has the King's evill, at request of the Minister and Churchwardens	...	...	o 8 o
1698. Nov. 21.	Given to Goody Fox being very sick	o	1	o

Here follow two instances in which help of a very practical nature was given to poor persons :—

1713. May 1st.	To Goody Samwell to buy cattle to help support her family	...	...	£1 10 o
1713. Aug. 1st.	Paid Goody Curtis to buy her son John a loom	...	...	£1 o o
1731-2. Jan'y 10.	Pd Mr. Marriott ye surgeon towards curing Tom Baker's child's thumb	...	...	o 3 6
1756-7. March 16.	Gave to James Slaughter's wife, 3 of her children having ye measles	...	...	o 2 o
1756.	Gave to John Benson's wife on account of the largeness of her family	...	...	o 2 6
1757. April 1st.	Gave to Wm. Paine to redeem his shirt	...	...	o 1 o
1757. Feb. 5.	Gave Jno Baker to buy seed to sow some land he rents, but was not able to pay for seed this hard winter	...	...	o 3 6
1757. May 10.	Gave to Widdow Coleman wanting bread	...	...	o 2 6
[The whole of these extracts are from the Feoffees Accounts].				

In 1736, the churchwardens were ordered to pay " Mr.

Fabian, surgeon, six guineas for curing the Boy that had his legs and arm broke."

1760. Paid at the Hospital for James Walker ... 0 15 0
[Churchwardens' Accounts].

Miscellaneous Payments.

1628.	Pd for ye Font Seate	...	...	...	...	£1	13	0
	Pd for benching ye seate	...	...	...	...	0	8	6
1632.	Pd to Ed. Cowper for looking after ye woman yt	...	...	...	...	0	1	0
	left ye child at ye town well	...	...	...	...	0	1	0
	Pd. by command of ye Coroner abought a child yt	...	...	...	...	0	1	0
	was drowned	...	...	...	...	0	1	0
1633.	Lost by farthings taken uppon the levye	...	...	...	...	0	1	8
1634.	Given to a pore mynister	...	...	...	...	0	1	0
1635.	Given to a sea-faring man that had lost £700 at sea	...	...	...	...	0	0	6
1636.	Paid to Mr. Coldwell for making hues and cries	...	...	...	...	0	0	8
	Paid unto Cowper for going with hues and cries	...	...	...	...	0	0	6
1636.	Given unto a companie of travellers	...	...	...	...	0	1	0
1637.	To a poore lame minister comeing from Bathe	...	...	...	...	■	1	0
1637.	Spent that night the suspicious folkes were removed and Marriatts wife died	...	...	...	...	0	1	0
1637.	Received for the bier to bring 3 prisoners from execution	...	...	...	...	0	3	0
1649.	24 July. Payd to Mr. Major for the conduction of Mistresse Yorke [Feoffees Accounts]	...	...	...	...	0	1	0
1649.	Dec. 24. Spent when the Parishioners went to Thrup [Rothersthorpe] to see if ye houses were in repaire [Feoffees Accounts]	...	...	...	...	0	5	6
1656.	Oct 26. Paid the <i>Army Tax</i> for the Garden at Throp—the half-years Tax [Feoffees Accounts]	...	...	...	...	0	4	9
1665.	Disbursed by an order of ye Mayor to an indigent gentleman	...	...	...	...	0	2	6
1709.	Pd 4 men for carrying the two men that suffered from the church to the grave	...	...	...	...	0	2	0
1800.	Paid the cryer when the church windows were broke	...	...	...	...	0	1	0



CHAPTER XVI.

THE CHURCH PLATE.

THE earliest reference to the church plate of St. Giles' occurs in a memorandum, dated 17th July, 1631, in the first book of churchwardens' accounts:—

"Michael Smith, and Jo. Geyton did deliver up to Will. Griffin and Jo. Nellson, Churchwardens for this present yeare, 1 comunion cup of silvr, 1 pewtr flagon wth othr church ornaments, etc., and soe ye sd churchwardens are exonerated.

Rich. Holbrooke, Vic.	}	Gard.
Will. Griffin		
Jo. Nellson		

In the inventory of church goods of 30th May, 1633, in addition to the silver cup and pewter flagon, two pewter dishes are included.

On June 8th, 1657, the feoffees of St. Giles' "bought of Mr. Stevens one pewter basin for the parrish use," at a cost of 7/-.

In 1666, the churchwardens' accounts include one very curious item, "Pd. Oct. 8, for redeeming the church flaggon, 4/-!"

In 1683, Mary Buckby, wife of Mr. Serjeant Buckby presented a silver chalice and paten to the parish. Both bore

this legend, "The gift of Mrs. Mary Buckby*, wife to William Buckby, Esq., Serjeant at Law, to the parish of St. Giles', in Northton, on the first day of May, Anno. Dom. 1684." The arms of the donor were also engraved upon each piece: sable a chevron between 3 stag's heads caboshed or (Buckby)†; impaling argent a cross sable (Raynsford).

The churchwardens' accounts for the years, 1683-4, record the following payments in connection with this handsome benefaction:—

To Mr. Bayley the Goldsmith for engraveing the communion plate	...	...	...	...	...	0	14	0
To Serjeant Buckby's man for bringing the communion plate given by his Mrs....	...	...	...	...	...	0	1	0
To Revell for exchange of the communion flagon	...	...	...	...	...	0	9	0

[Wm. Buckby, serjeant-at-law, was the son of the Rev. Wm. Buckby, B.D., of Clifton, Beds. (by Ursula, daughter of Edward Osborne, of Northill, Beds., Bencher of the Inner Temple).

He was born in 1633, and was baptized, 19th May, at Arlsey, Beds. He was Recorder of Daventry, and seems to have lived in the parish of St. Giles', Northampton.

He died 20th November, and was buried 2nd December, 1685, at St. Sepulchre's, London, where there is a monument to his memory. His will was dated 22nd November, 1682, and was proved 7th December, 1685 (P.C.C.).

He married Mary Raynsford, daughter of Sir Richard Raynsford, Lord Chief Justice, by Catherine, his wife, daughter of the Rev. Samuel Clerke, D.D., Rector of St. Peter's, Northampton. The marriage took place at Dallington, 17th October, 1661.

Mary Buckby's will was dated 28th October, 1695, and was proved 9th April, 1698, at the Commissary Court of London.

Serjeant Buckby and his wife had eleven children, most of whom were baptized at St. Giles', Northampton.]

* According to Mr. C. A. Markham's notes, the name was wrongly engraved, as Buckley instead of Buckby.

† This coat was borne by Richard Buckby, the donor's son, and is found on his book-plate dated 1703. Lord de Tablay's *Guide to the Study of Book-Plates* (1900), p. 84.

In 1735, a silver flagon was procured for the church. It was inscribed, "St. Giles', Northampton, 1735," and the hall marks shewed that it was made in that year.* Twenty years later, a silver bread holder was presented to the parish. It was simply inscribed, "St. Giles,' 1756, $\frac{n}{gr}$."†

Lastly in 1878, another silver cup was given by Mr. Thomas Scriven. It was dated 1878, and bore this inscription :—

"The gift of Thos. Scriven‡ Vicar's Churchwarden, and Eliza, his wife, to St. Giles' Church, Northampton, Xmas, A.D. 1878."

All these vessels were stolen by burglars in August, 1892. The thieves were eventually captured, but the plate had previously been melted down.

The present communion plate consists of twenty-one pieces, and is thus described by Mr. C. A. Markham in his *Church Plate of Northants.* :—

1 and 2. Two silver gilt patens. Weight of one, 3.4, of the other, 3.17. Diameter of each, $5\frac{1}{2}$.

3. Silver gilt cup. Weight, 14.2. Height, $7\frac{1}{2}$. Diameter of bowl, $4\frac{1}{8}$, of foot, $4\frac{5}{8}$.

4. Silver strainer spoon. Weight, 1.3. Length, $6\frac{1}{2}$. Each of these vessels bears the London hall marks for 1876.

5. Silver gilt cup. Weight, 13.4.

6. Silver gilt flagon. Weight, 24.3. Height, 12. Diameter of centre, 5.

7. Silver gilt bread holder. Weight, 10.10. Diameter, 7. Height, 2.

Each of these vessels bears the London hall marks for 1882, and each one of the seven is inscribed: "St. Giles', Northampton, 1883."

8. Silver gilt alms dish. Weight, 21.12. Diameter, $12\frac{1}{2}$. Height, $1\frac{1}{4}$. Date 1881. London hall marks. This is in-

* Markham's *Church Plate of Northants*, p. 204.

† Ibid.

‡ Thomas Scriven died 28 April, 1896, at the age of 95, and his wife, Eliza, 28 Dec., 1883.

scribed:—"Dedicated to the glory of the Divine Jehovah for the Service of this Sanctuary, St. Giles', Northampton, by Benjamin Vialls,* Easter, 1883, Henry Woffindin, M.A., Vicar."

[The whole of the above mentioned silver gilt service was presented by Mr. Vialls.]

9. Silver plated cup.

10—14. Five silver plated plates.

15. Brass alms dish. [Presented by Mrs. W. Smith].

16—19. Four brass plates.

20 and 21. Two pewter plates. Two other pewter plates which formerly belonged to the church are now in private hands. They are each inscribed with the single word "Gilles."

* Mr. Benjamin Vialls, who lived at 39 Colwyn Road, and was an Actuary in the Northampton Savings Bank, died 27 July, 1897, and was buried in the General Cemetery, Northampton, aged 81 years.

CHAPTER XVII.

BELLS AND RINGERS.

The Bells.

HOW many bells there were at St. Giles' in Pre-reformation days it is now impossible to say, but that there were more than one, we know conclusively from references to them in mediæval wills. Small sums were left by parishioners, both before and after the Reformation, towards "the reparation of the bells," and they seem to have been a constant source of expense all through the seventeenth and eighteenth centuries.

In 1628 6/4 was paid "to Richard Smyth for Ropes and straps for ye Great bell, and one bunch off cord to scaffold wth."

Two years later, 1/6 was spent on "iron work for ye sans bell," and 1/- "for ye sans bell rope." Sans bell was a fairly common English rendering of the Sanctus bell, or small bell used at Mass. After the Reformation it was often used as a "sermon bell," and was rung on the comparatively rare occasions when a sermon was to be preached by a licensed preacher, as distinguished from the usual homily.

In 1639 the "fore-bell" was "broken," and it was decided by the vestry to re-cast it, and to re-hang the other bells. The accounts for this year contain numerous references to the bells. The following are some of the more important items:—

It. to the Bell-hanger when hee came to the Towne ...	0	5	0
It. for a horse 2 daies to carrie the Bell-hangers tooles...	0	5	0

It. for a laborer 4 daies helping the Bell-hanger drawe the Bells into the steeple	0	2	8
It. to the bell hanger for his work	£7	0	8
It. to the smyth for Iron worke	£7	17	0
It. for carriage of the Bell [that] was broken	2	0	0
It. for horse hyer	0	9	0
It. for diet and horse meate	£1	10	0
It. for casting the second bell brasse xvjlb of mettall at vjd per lb.	0	8	0
It. paid for casting of the forbell and founding the 2 bell, and for brasses	£57	16	0

In 1645 the Feoffees of St. Giles' paid £1 10s. od. "for taking down the bells."

In 1720 there were six bells at St. Giles'. The 4th bell bore this inscription: "Sit Pater Flamen, Prolesque Micans Modulamen."*

In 1782 it was decided to re-cast the six old bells at the expense of the parish, and add two more by public subscription.

This was done, and in April, 1783, Mr. Edward Arnold was paid £295 7s. od. for the work.

The new peal was opened with great rejoicing by a party of ringers from Leicester, and from the *Northampton Mercury*, we get an account of what then took place:—

On Monday last, the new peal of eight bells, cast by Mr. Edw. Arnold, of St. Neots, in Huntingdonshire, for the Parish Church of St. Giles, in this Town (the tenor whereof is in D sharp, weighing 25 Hundred), was opened by the Society of Change-Ringers from Leicester; when a variety of peals were rung in the Hearing of a great number of Persons assembled on the occasion, who expressed the greatest satisfaction at the pleasing and harmonious Tone of them. After which, a respectable meeting of the Inhabitants of the Town, with the Society, dined at the Saracen Head Inn, where the day was spent in the greatest Harmony and Good Humour. And on Tuesday Morning the above-mentioned Society went through Mr. Holt's Complete Peal of 5,040 Grandsire Triples, in 3 Hours, and 22 Minutes, which was allowed by the best judges to be a most excellent Performance; at the conclusion whereof the Society walked in Procession from the Church (preceded by a Band of Music) to the above Inn, amidst the plaudits of a

* Bridges' *Northamptonshire*, I., 444.

great number of spectators—well pleased with such a melodious Entertainment.”*

The churchwardens' accounts of this year record a payment of £3 12s. 9d. to Mr. Arnold, “half the expenses of the Leicester ringers coming and going back, at the opening of bells.”

The 1783 bells bear the following inscriptions:—

1. Long life and prosperity to our worthy subscribers. E. Arnold, St. Neots, 1783.
2. Omnia Fiant ad Gloriam Dei.
3. While thus we join in cheerful sound,
May love and loyalty abound.
4. Edward Watkin, Vicar.
Edward Kirby and John Hesketh, Churchwardens.
5. Let everything that hath breath praise the Lord.
6. Six bells cast by rate and two Trebles by subscription.
7. The joys of peace our infant voice proclaim,
With Holland, France, America, and Spain.
8. Edward Watkin, Vicar,
Edward Kirby and John Hesketh, Churchwardens.

On December 15th, 1803, the churchwardens of St. Giles' paid the ringers 6/- “for covering the floor in the upper bell loft with turf.”

The object of this seems to have been to deaden the noise in the tower, but the result was disastrous. When the bells were re-hung, it was found that the belfry floors and beams were almost rotted away by the damp.

In 1882 seven of the bells were re-hung by Mr. George Eaton, of Titchmarsh, at a cost of £78.

Fifteen years later (in 1895), two new treble bells were presented to the church by Mr. M. H. Holding and his sisters, in memory of their father and mother. At the same time, the eight old bells were again re-hung, and quarter chimes were added, striking on all ten bells. The cost of the re-hanging and chimes was £505.

Both new bells bear this inscription:—

Fecerunt me Johannes Taylor et socii, A.D. MDCCCXCV. Ricardo White, A. M., Vicario, Gulielmo Pitts, Gulielmo Smith, Aedilibus.”

The first bears in addition the words:—

“Laudo Deum et liberum pietatem in Annam Holding Matrem dico.”

* *Northampton Mercury*, 14 April, 1783.

The second :—

“ Laudo Deum, et liberum pietatem in Henricum Holding patrem dico.”

The new bells were dedicated on Ascension Day, May 23rd, 1895, by the Bishop of Peterborough.

The parishioners of St. Giles' may well be proud of their bells, for theirs is the only parish church in the county which can boast a peal of ten bells.

The Ringers.

The churchwardens' accounts for the parish of St. Giles', contain the record of numerous payments to the ringers for ringing on special occasions.

1628	Pd for ringing on the fift of November, and candles	o	3	2
1630	Spent of ye ringers when ye prince was borne ...	o	2	6

Prince Charles, afterwards Charles II., was born 29th May, 1630, in St. James' Palace.

1634	Pd to the ringers when the Kinge came through the towne	o	6	o
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In July, 1634, Charles I. and his Queen Henrietta Maria made a state progress from Holdenby Palace through Northampton. The Corporation of Northampton presented their Majesties with silver plate to the value of £60.

1634	Given to the ringers on the 27th of March, being the day of his majesties initiation to ye crowne [viz. the anniversary of his accession.]	o	2	6
------	--	---	---	---

Charles I. became king, 27th March, 1625.

1637	To the Ringers when my Lord of Holland came to towne	o	3	o
------	--	---	---	---

In July, 1637, Northampton was visited by Lord Holland, Chief Justice in Eyre of the forests, who presided at a commission assisted by five judges. The Corporation presented him with a silver gilt cup of the value of £15.

1637.	To the Ringers at the Earle of Northampton come- ing home	o	3	o
1638	Item to the Ringers when the Bishope was in the towne	o	3	o

1638 to the Ringers when a yearle [an earl] came
through the town 0 2 0

During the Civil War period which followed, Northampton was in the hands of the Parliamentary Party, and the next three ringings were all in honour of successes against the Royalists.

In February, 1645-6, the Treasurer of the Feoffees paid 2/- "to the ringers upon the Thanksgiving Day."

February 5th, 1645-6, was observed by the Parliamentarians as a day of General Thanksgiving "for the victories and strongholds obtained by the Parliament's forces since June, 1645."*

Three years later another Thanksgiving day was ordered by Parliament, to be observed on September 7th, 1648, on the collapse of the second Civil War, an abortive rising on the part of the Royalists which was easily put down.

On this occasion the ringers of St. Giles' received 2/6 from the Feoffees for their services.

On February 20th, 1656-7, the Feoffees paid the ringers the modest sum of 1/- "it being Thanksgiving day," a "day of Publique Thanksgiving for the discovery of Plots against the Lord Protector."

The next five ringings were all in connection with the march of General Monk, and the restoration of the Monarchy.

1659-60	Given to the Ringers when General Mounck cam [Churchwardens' accounts]	...	...	0	2	6
1659-60	Given to the Ringers when my Lord Munck declared for a Free Parliament [Feoffees Accts]	...	...	0	1	6
1660	May 3. For ringing when the Parliament voted the King's coming in [Feoffee's Accts]	...	...	0	1	0
1660	May 10. Given to the Ringers when the King was proclaimed [Feoffee's]	...	...	0	5	0

General Monk with his army crossed the Tweed on January 1st, 1660, and entering London on February 3rd, declared for a free Parliament. As a result, the Monarchy was restored. Charles II. entered London, May 29th, 1660, and was crowned on April 23rd, 1661. For ringing in honour of the latter event, the ringers received 7/- from the Feoffees.

On June 9th, 1665, the Feoffees' accounts shew a payment

* Catalogue of Thomason Tracts, I., 419.

of 4/- to the ringers "for ringing for joy of the victory against the Dutch," viz. : the victory of Lowestoft on June 3rd; and on July 30th, 1665, 5/- was paid out of the same funds for ringing "at the comeinge in of the Duke of York."

In the following year there were two more ringings in honour of victories over the Dutch, each of which cost the Feoffees, 4/-.

In 1668 the churchwardens "disburst to the ringers when the Lords leftenents came in with the Moleshau [Militia], 2/0."

In June, 1683, "the Rye House plot," to murder Charles II., was discovered, and September 10th was appointed as a day of Thanksgiving for the King's escape. This was duly celebrated in Northampton, and the ringers of St. Giles' received 2/6 for their services on that occasion.

The following item apparently refers to the recovery from illness of Charles II. near the end of his life.

1684-5	To the Ringers upon the recovery of our late								
	King Charles	...	...	...	...	...	...	0	5 0

This is followed by the payment of 6/- for ringing "at the Proclayming of our present King James."

At the proclamation of James II., the Corporation of Northampton paid the drummers 5/-, the town waits, 5/-, and £2 14s. od. was expended in wine in honour of the event.

A few months later (July 6th) the Duke of Monmouth's rebellion was completely crushed at Sedgemoor, and July 26th was observed as a day of General Thanksgiving throughout the country. The St. Giles' ringers, on this occasion, received 2/6 for their services.

In 1688 the birth of an heir to the throne was reported, and the ringers were paid 5/- for ringing for the Prince of Wales. This refers to the birth of the "Old Pretender," the son of James II.

Shortly afterwards came the abdication of King James, and the proclamation of William and Mary, as his successors. In connection with this event, the churchwardens' accounts of St. Giles' contain the following items:—

Given to the ringers the day the King and Queen was				
proclaimed in London [Feb. 13, 1689]...	...	...	0	3 0
The day they was proclaimed in the country	...	...	0	5 0

Next we find a batch of ringings connected with the Civil War in Scotland and Ireland.

1689 Aug 5th. To the ringers at the joyfull news of the
death of Dundee 0 3 0

Dundee was killed at Killiecrankie, 27th July, 1689, in the moment of victory over the English.

1689 For ringing when the King and Prince George
came through Northampton 0 12 6

William III. made an evening progress through Northampton in the winter of 1689, "great illuminations being made."*

Prince George was the husband of the Princess (afterwards Queen) Anne.

1690 To the Ringers at the joyfull newes at the conquer-
ing of Ireland 0 1 6

William III. won the Battle of the Boyne, July 1st, 1690, and James II. fled to France.

1690 To the Ringers at the Kings safe return into
England 0 3 0

William returned to England from his Irish campaign in September, 1690.

1691. July 19. To the Ringers for ye news of Athlone
taken 0 3 0

1691. Oct. 14. Given to the Ringers when Lymbrick
was taken, by order of Mr Mayor 0 5 0

Athlone was held for King James by Colonel Grace, but was captured by Ginckel, 30th June, 1691. The capture of Limerick, 3rd October, 1691, brought the Irish War to a conclusion.

At the conclusion of the Irish war William III. was free to turn his attention to foreign affairs, and the churchwardens' accounts of St. Giles' during the next four years, contain frequent references to the continental wars in which England was then engaged.

Thus in 1692 ten shillings was paid "to the ringers at the news of the victory upon the sea, by Mr. Mayor's order."

* Northampton Borough Records, II., 471.

At the battle of La Hogue, the English and Dutch fleets under Russell and Rooke totally defeated the French, 19th May, 1692. Twenty-one French ships were destroyed, and a descent upon England was frustrated.

A little later in the same year, a further sum of 5/- was paid for ringing "when the other victory was upon the sea." "The King's return out of Flanders," and the "Queen coming into England," were also duly celebrated at St. Giles', 3/- being paid to the ringers on each occasion.

On October 25th, 1695, William III. paid a visit to Northampton. He arrived at 8 o'clock at night, and "the streets were very much enlightened."*

On this occasion the bells of St. Giles' were rung by order of the Mayor, and the ringers received the handsome sum of 8/- for their services.

The next ringing was also in honour of a peaceful event, the Coronation of Queen Anne, which took place on April 23rd, 1702. Six shillings was paid to the ringers on this occasion; and during the same year they received a further sum of 18/-

"For ringing at Vigo News, and ye thanksgiving; and for Prince Eugene, 29th of May, ye 5th November, the Queen's birthday [Feb. 6], her coming to the Crown [March 8], and one day more."

In February, 1702, Prince Eugene captured Marshal Villeroi, the French commander-in-chief in Italy; and on October 12th, 1702, the Spanish Treasure fleet was destroyed in Vigo Bay.

We now reach the period of the Marlborough Wars, of which there are obvious traces in the parochial accounts of St. Giles'.

The great victory of Blenheim (August 2nd, 1704), was commemorated in Northampton with great rejoicings on September 2nd. £3 4s. 9d. was expended by the Corporation in wine; 3/- was paid to the drummers; 4/- to the town waits or musicians; and 7/2 was expended in wood, coal, and barrels for a bonfire.† The bellringers of St. Giles' did their part, and were rewarded by a payment of 5/-.

* Northampton Borough Records, II., 471.

† Ibid, 483.

Two years later came another great victory, that of Ramillies won by Marlborough, on May 23rd, 1706. Ostend was captured by the Allies immediately afterwards. At the Thanksgiving day which followed, the Corporation of Northampton spent £7 19s. 6d. on seven dozen of wine in honour of the event; and £2 18s. 10d. on ale, waits, trumpeters, drummers, and bell men; and on faggots for a bonfire.*

The churchwardens of St. Giles' were not behindhand, and their accounts for this year shew a payment of 3/- for ringing "for ye newis of taking Ostend and success of Prince Ugein."

Six weeks later there was another special ringing, in honour of the capture of Menin by Marlborough; and on September 16th, the services of the St. Giles' ringers were again requisitioned in honour of "ye successe of Prince Ugein at Tuerin." Prince Eugene defeated the French at Turin, 7th September, 1706.

Owing to the loss of book IV. of the churchwardens' accounts there is a break in the record of the long list of St. Giles' ringings. At the close of the reign of George II., they once more begin. Most of the earlier ones are for victories on sea or land, but the "3 day ringing for the Navigation" in 1758, is in honour of a more peaceful event.

On June 22nd, 1758, a contract was signed at the Guildhall by various subscribers "for making the river Nine or Nen running from Northampton to Peterborough, navigable."

From the *Northampton Mercury*† we learn that "the evening concluded with a large bonfire upon the Market Hill. Illuminations in the windows, ale given to the populace, and every testimony of the highest joy and utmost gratitude."

In 1757 the ringers of St. Giles' received 15/- "for three ringing days for the King of Prussia" in honour doubtless of the three great victories won by Frederick the Great at Prague (May 6th), Rossbach (November 5th), and Leuthen (December 5th).

In the following year they rang for "Prince Fedinand's [of Brunswick] victory over the French" [at Crefield, June 23rd].

* Northampton Borough Records, II., 483.

† *Northampton Mercury*, 26 June, 1758.

Next come special ringings in honour of British victories in Canada.

In 1758 the churchwardens paid the ringers 5/- "for ringing on the nuse of taking Louisbourg;" in 1759 for Wolfe's famous victory at Quebec; and in 1760 for the capture of Montreal. In 1759 the capture of Goree in Africa was duly celebrated by the ringers; as was also the coming of age of Prince George (June 4th). Twelve months later they rang again on the day of his proclamation as King [George III.].

During the reign of George III., seven regular ringing days were observed by the St. Giles' ringers. They were January 1st, May 29th, the King's birthday (June 4th), the King's Coronation Day (September 22nd), the King's Accession Day (October 25th), Nov. 5th, and Christmas Day.

This number, however, was very often augmented by ringings for victories on land or sea. Thus in 1762 there were ten ringing days, for which the ringers received £2 10s. od. at the rate of five shillings a day. In 1779 they rang on eleven different occasions. In 1780 on ten*; and in 1782-3 thirteen. This exceptionally large number was owing mainly to the fact that the bells were re-cast in 1783, and the event was evidently celebrated with special festivities by the ringers. The "Good news from Sir George Rodney" gave rise to another additional ringing this year. It was in honour of the great victory of Admiral Rodney in the West Indies. The French lost five ships of the line, and their Admiral De Grasse was brought as a prisoner to London.

In 1784 the price paid for "a ringing day" rose from 5/- to 8/-.

On February 13th, 1789, "the King's recovery" was celebrated in Northampton with great rejoicings. The Town Council spent £5 8s. od. in ale in honour of the event, and the bellringers of St. Giles' received 8/- for their part in the festivities.

Three years later (December 7th, 1792), they received a like

* The last of these was on March 13, 1781, for the capture of St. Eustatia.

sum for ringing at the proclamation of "a New Declaration of the people's loyalty to his present Majesty King George."

In 1793 England declared war against France, and on July 28th, Valenciennes was captured by the Allies. The St. Giles' ringers celebrated the event on August 1st.

The following year was marked by a whole batch of special "ringings." On April 23rd, for the "taking of Landrecy"; on May 1st, for the "taking of Cateau [Cambresis]"; May 27th and 28th, "for two gazettes"; June 10th for "Bastia"; June 12th "for Lord Howe's victory"; June 19th "on the day of illuminations" [for Lord Howe's victory]; and June 21st, for a victory of the Prince of Orange.*

For the next three years, the special ringings were all (with one exception†) in honour of naval victories.

In June, 1795, the St. Giles' ringers celebrated the defeat of the French fleet by Lord Bridport at Quiberon (June 27th). On November 4th, 1796, they rang in honour of the "taking of the Dutch fleet"; on March 4th, 1797, for Admiral Sir John Jervis' victory over the French and Spaniards at St. Vincent (February 14th); on March 29th, "on the news of the taking of St. Trinidad from the Spaniards."‡ In October, 1797, they rang twice in honour of Admiral Duncan's victory over the Dutch fleet at Camperdown, and received 16/-; and on October 3rd, 1798, eight shillings was paid them by the churchwardens for ringing for "a victory gained by Admiral Nelson over the French fleet in the River Nile."

This was followed by two other ringings; one in honour of "Sir John Borlace Warren's victory over the French" on

* The English and Prince Coburg defeated the French at Landrecies on April 17, and again at Cateau Cambesis on April 26. The Allies were themselves defeated by the French on May 18, but on May 24, they turned the tables on the enemy by defeating the French at Pont-a-chin. In June, Bastia in Corsica was captured by the English and the Corsican rebels, which was followed by the Corsicans voting the annexation of their island to Great Britain. On June 1st, Lord Howe won a brilliant victory over the French off Ushant. News reached Northampton on June 12th, and caused great rejoicings. A week later, June 19th, the Town Hall was illuminated in honour of the event.

† The one exception was a ringing on 24th September, 1796, "on the news of the Archduke Charles' victory over the French."

‡ The island of Trinidad was captured by the English, Feb. 18, 1797.

October 11th, when three French ships were captured ; the other in honour of the capture of Minorca (1798).

In the following year the churchwardens' accounts of St. Giles' record payments to the ringers on July 10th, "on the news of the French defeated by the Russians in Italy"; and again on September 4th, "on the news of the Dutch fleet surrendering" [to Admiral Mitchell].

On September 14th of the same year, there was a ringing at St. Giles' "in honour of the victory over Tippoo Saib in the East Indies."

And on October 9th, "on the news of the capture of Amsterdam."

In 1801 the St. Giles' ringers rang on April 16th, in honour of "Lord Nelson's victory at Denmark" [Battle of Copenhagen 2nd April]; and again on August 24th, on the taking of Grand Cairo. [Captured from the French by the English and Turks, 27th June]. On October 2nd, they received 8/- for ringing on the news of the Preliminaries of Peace being signed [signed in London, October 1st.]; and a similar sum on "the day of illumination" in honour of the same event.

The Treaty of Amiens was signed in the following March, and on the 29th the event was duly celebrated by the St. Giles' bellringers.

War broke out again in 1803, and in 1805 the ringers of St. Giles' were called upon to celebrate three naval victories.

On August 1st they rang in honour of "Sir Robert Calder's victory;" [July 22nd, Sir R. Calder captured two Spanish battleships]; on November 8th for the Battle of Trafalgar [October 21st]; and again on November 11th, for "Sir Richard Strachan's victory" [November 4th, Sir Richard captured four French ships which had escaped from Trafalgar].

On January 9th, 1806, 5/- was paid "for the bell going on Lord Nelson's funeral day."

Two more naval victories were won during the same year. On March 24th, there was a ringing for Lord Duckworth's victory [Admiral Duckworth destroyed a French squadron off St. Domingo, February 6th]; and on October 4th, "For Admiral Hood's taking four French frigates."

In 1807, the bells of St. Giles' were rung in honour of the "Russian victory over the French*"; and again on September 17th, "for the news of the surrender of Copenhagen and the Danish fleet [September 5th]."

In 1808, the long list of victories in the Peninsular War began. In August, there was a ringing at St. Giles' for the "victory over the French troops in Spain." [French compelled to retreat from Saragossa]; and in September "for a victory in Portugal" [Battle of Vimiera, 21st August]. The war was still raging in 1809, and in April, "Lord Cockrane's victory" was duly celebrated. [On April 11th, Lord Cockrane attacked the French fleet in Aix roads, and but for the jealousy of Lord Gambier, the whole of the French fleet would have been destroyed]. Three months later, Lord Wellington won the battle of Talavera, in which the Northamptonshire Regiment played so distinguished a part. The churchwardens of St. Giles' paid 8/- for ringing in honour of this victory; and on October 25th, the much larger sum of £1 9s. od. was spent in ringing in honour of the Jubilee of King George III.

In the following year, Lord Wellington's victory in Portugal gave rise to a special ringing on October 5th; and on February 14th, 1811, "the capture of the Isle of France by his Majesty's forces," was celebrated in a similar way. On May 27th and May 29th, the services of the bell-ringers were once more requisitioned in honour of the victories of Lord Wellington at Almeida and Fuentes de Onoro, on May 3rd and 5th; and of Lord Beresford at Albuera, May 16th.

In 1813 there was another large batch of special ringings. On July 4th, "for Lord Wellington's victory" at Vittoria, 21st June; and on August 10th, for another of Wellington's successes; on November 23rd "for the Dutch regaining Holland"; and November 24th and 28th, "for the victory of the Crown Prince." In March, 1814, Wellington's victory of Orthez, and the capture of Bordeaux caused fresh rejoicings; and on April 6th (on the arrival of the news that the Allies

* Probably the battle of Eylau. Both sides suffered enormous losses and both claimed the victory, but the Russians remained in possession of the field.

had entered Paris on March 31st), the bells of St. Giles' were once more rung. Four days later came the even more important news of the abdication of "Bonapart," which was also duly celebrated by the ringers.

In June, a special day of thanksgiving for the restoration of peace was observed throughout the country. £100 was spent by the Northampton Corporation on this occasion and the St. Giles' Churchwardens spent 13/- on "the ringers and in ale for them."

The great victory of Waterloo in the following year naturally finds a place among the St. Giles' special ringings, and for many years afterwards the anniversary of Waterloo was always observed as a ringing day.

In 1817 3/8 was paid for tolling the bell on the day of Princess Charlotte's funeral.

On February 5th, 1820, King George IV. was proclaimed King, and the ringers were again called upon. On July 19th, 1821, they received £1 10s. od. for ringing on the Coronation Day.

A few weeks later, 2/- was paid by the churchwardens for tolling the bell on the death of the Queen.* [August 9th].

On January 20th, 1827, the sexton and his assistant were paid 10/- for tolling the bell during the day, and until midnight for the funeral of the Duke of York, brother of George IV.

On July 4th, 1830, £1 was received by the sexton for tolling the bell for the death of King George IV., and on the day of his funeral, "from 6 o'clock in the morning till 6 o'clock in the evening each day."

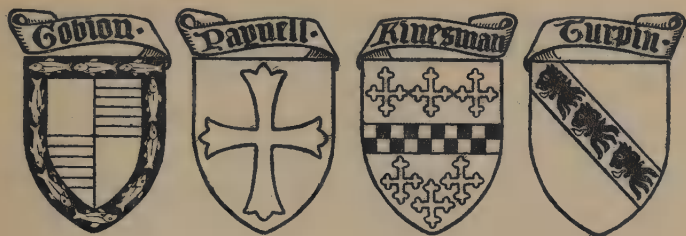
In 1837 (28th June), the ringers received 8/- for ringing at the proclamation of Queen Victoria; and in 1842, £1 4s. od. for ringing in honour of "the christening of the Prince of Wales" [King Edward VII.].

In June, 1850, the vestry decided to cause a bell to be rung daily at 6 a.m. from Lady Day to Michaelmas, and at seven a.m. from Michaelmas to Lady Day, at a cost not exceeding three guineas. A fortnight later, (12th July), however, it was

* Queen Charlotte, the persecuted wife of George IV.

decided to discontinue the six o'clock bell, " in compliance with the wish of several ladies ! "

Fifteen years later, the churchwardens' accounts for 1865-6, record a payment of 12/6 for tolling the bell for Lord Palmerston. Lord Palmerson died October 18th, 1865, and was buried in Westminster Abbey, October 27th.



CHAPTER XVIII.

THE GOBION FAMILY AND MANOR.

THE ancient family of Gobion, who gave their name to the villages of Yardley Gobion in Northamptonshire and Higham Gobion in Bedfordshire; to Gobion's Manor in Northampton, and to another Manor of the same name in the parish of Stapleford, Herts., all claim descent from a certain Hugh Gobion, who flourished in the reigns of Henry I., Stephen, and Henry II.

1. *Hugh Gobion.*

In 1130, the Pipe Rolls record that Hugh Gobion, of Northampton, owes ten marks of silver to the King for a plea of single combat (*pro placito duelli*). If, as is probable, he was a relation of Ralph Gobion, Abbot of St. Alban's, 1146–1151, he was an Englishman by descent (*Anglia natione oriundus*)* He was tenant in chief of a Manor called the Grange in the suburbs of Northampton (afterwards known as Gobion's Manor)—but his chief possessions were in Mesne tenancy, for he held “of old feoffment” (viz.: before the death of Henry I.), the Manors of Higham and Streatley, from the Barony of Bedford†; the Manor of Horton in Northamptonshire from the Barony of Wahull‡; and he was en-

* *Gesta Abbatum, Mon. S. Albani*, I. 106.

† *Liber Niger* (1771 edition), I. 199; *Testa de Nevill*, p. 249 (1807 edition).

‡ *Testa de Nevill*, p. 26; *Liber Niger* I., 201.

feoffed by Robert de Ferrars of three parts of a Knight's fee in Yardley in the same County, which is still known as Yardley Gobion.*

In 1160, the Sheriff of Northampton accounts for 20/- "for the pardon of Hugh Gobion's wife."†

In 1161, Hugh Gobion was himself acting as Sheriff, and rendered an account of the ferm of the shire for three-quarters of a year.‡ He was still Sheriff in 1162, 1163, and 1164, and his accounts are duly recorded upon the Pipe Rolls.§ In the latter year he had received £19 12s. 7d., from the old ferm (*de veteri firma*) of the shire, and £10 from the ferm of Rockingham for two years. He had paid, by the King's orders, to Wm. Cade, £18 os. 9d., and to Isaac, the Jew, £12 11s. 4d., and so is quit. In 1164, Simon, son of Peter, became Sheriff, but Gobion was still acting in some capacity on the King's behalf, and renders account of £200 in fines (*de misericordia*).|| In 1165, he renders account of £99 in fines paid from the county of Rutland; but in the same year the Sheriff of Northampton accounts for 17/1 from the land of Hugh Gobion in Northamptonshire.**

Hugh Gobion died *circa* 1166, and the King appears to have unjustly seized his lands in Northampton.†† In 1167, the Sheriff renders account of 72/-, which he had received from the land of Hugh Gobion, and by the sale of wheat. He had spent the 72/- in re-stocking the land with 100 sheep, 12 oxen, and two horses, and so is quit.‡‡

In 1168, the same officer paid into the Treasury 100/- from the lands of Hugh Gobion in Northampton; and his widow paid £19 os. od. due to the crown from her husband, Hugh Gobion, for the fines which had passed through his hands.||

For the next thirty-two years, the sum of 100/- "from the

* Liber Niger I., 221; Baker's *Northants.*, II., 227.

† Pipe Rolls, 6 Henry II. Printed by Pipe Roll Society, Vol. II., 37.

‡ Ibid. 7 Henry II. (Vol. iv., 32).

§ Pipe Roll Society, vol. v., 6; vol. vi., 34; vol. vii., 31.

|| Pipe Rolls, 11 Henry II.

** Ibid. 12 Henry II.

†† *Rotuli de Oblatis*, 1 John (Edited by Hardy, 1835), p. 4.

‡‡ Pipe Rolls, 13 Henry II.

|| Ibid. 14 Henry II.

land which was formerly Hugh Gobion's " occurs regularly in the Sheriff's accounts, until the property was recovered by his grandson.

On the death of Hugh Gobion (*circa* 1166), he was succeeded by his son and heir, Richard Gobion, who held the Manor of Higham Gobion, and Streatley, co. Beds.; and Horton and Yardley Gobion, Northants.*

2. Richard Gobion.

Richard Gobion was a benefactor to the Priory of St. Andrew, Northampton, as is shown by an entry in the Monastic Cartulary. It reads as follows:—

" Know all that I, Richard Gobion, by the advice, and with the consent of Beatrice my wife, and Hugh my heir, and all my other heirs and friends, have given and granted in free and perpetual alms, to the monks of St. Andrew, Northampton, for the health of my soul and my wife Beatrice's soul, and the souls of my father and mother and other ancestors, all my share (*totam partem*) which I have in the wood of Purnho [at Quinton] which is next the wood of Earl Simon.

" In addition, I give and grant to the said monks one shop (*shopa*) which pays each year five shillings of silver at the Feast of All Saints; which shop is set up (*posita*) at the Fair of All Saints before the house of Hugh my father, next to the Market place towards Northampton.

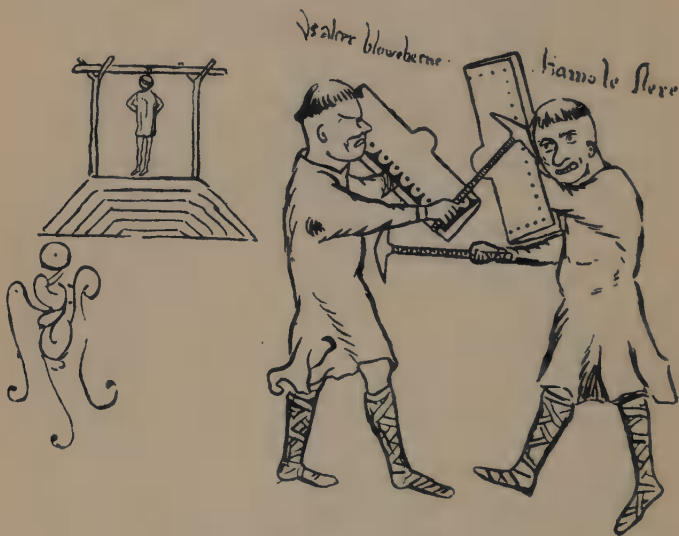
" And that this gift may remain firm and settled for all time, I have affixed my seal to this writing. The monks aforesaid have promised truly that they will celebrate my anniversary every year; that they will hold a suitable feast (*congruam refectiorem*) from my gift aforesaid on my anniversary at the hands of the cellarer; and that they will do for me, in Masses and Prayers, as for a Monk of Cluny; and likewise that they will do the same in Masses and Prayers for Beatrice my wife.

" They have likewise promised with the common counsel and advise of the whole convent; that she shall have a grave

* Chester Water's *Chesters of Chicheley*, Vol. I., 153-155.

next to mine after her decease. These being witnesses, Walkelin, Abbot of St. James' (1180-1206), Richard, Prior of St. Andrew's (date unknown), Henry the Canon, Robert the Dean, William, his chaplain, Bartholomew, son of Jordan, Hugh Grimbalde, Wm. de Wallebecke, Geoffrey, son of Peter, Gilbert le Dyve, Wm. de Gloucester, etc."*

But St. Andrew's was not the only religious house to profit by the generosity of Richard Gobion. To the Abbey of St. James, he granted the Church of Horton, a wood called "Presteswode," and a croft called "Byrystede."†



JUDICIAL COMBAT *temp.* HEN. III. (See next page.)

From a fragment of an Assize Roll preserved at the Public Record Office. Reproduced by kind permission of Mr. W. Shoosmith.

Richard Gobion died in or before 1185, in which year, his widow, Beatrice, was in the King's gift, and was certified as holding 18 librates of land [Higham Gobion] in the Hundred

* Cartulary of St. Andrew, Cotton MS., Vesp. E. XVII., f. 274; also f. 92.

† Harl. Charters, 50 H., 11.

of Flete, co. Bedford, of Simon de Beauchamp. She was then forty years old and more, and had seven sons and six daughters.*

Of these sons, Hugh, the eldest, appears to have died before his father; Richard, the second son, was his heir; Henry was the ancestor of the Gobions of Yardley Gobion (of whom hereafter); and Ralph was a Benedictine Monk.

Ralph Gobion was Prior of Binham in 1199, and Prior of Tynemouth, a daughter house of St. Albans, in 1208. At length worn out by age, he was anxious to resign his office, but was dissuaded from doing so by his superior, the Abbot of St. Albans.

In 1216 however, an event occurred which confirmed him in his resolution. A certain Simon of Tynemouth had long harassed the monastery by demanding two perpetual corrodies, and it was eventually agreed to decide the question by trial by battle (*duellum*). The Prior produced as his champion a noted boxer (*unum magnum pugilem*), William Pygun by name, but he was defeated in battle, and the case was decided in favour of Simon. This unfortunate occurrence so weighed on the mind of Prior Gobion, that he begged once more to be released from office, and on this occasion his request was granted. He retired to St. Albans, where for the rest of his life he continued to be the Abbot's chief adviser and friend (*præcipuum consiliarium et commensalem*.)† He died at St. Albans, 4th May, 1223.‡

3. Richard Gobion II., often erroneously described as Earl Gobion.

Richard Gobion II. (the Prior's elder brother), in the first year of King John (1199-1200) paid 40 marks to the King for the recovery of lands called the Grange, within and without the walls of Northampton, which were worth 100/- a year, and which had been unjustly seized by the Crown from Hugh

* *Rotuli de Dominabus et Puellis*, 31 Henry II. (Knight's Fees, Exch. K.R., Bundle I., No. 2.)

† *Gesta Abbatum S. Albani*, I., 271-273.

‡ Craster's *History of Northumberland*, viii., 122.

Gobion, grandfather of the said Richard, as was shewn by an inquisition made by the justices and sheriff.*

A charter confirming this recovery was granted in 1201, by which the King confirms to Richard Gobion all rights which he had in the lands, which formerly belonged to Hugh Gobion, his grandfather, in the fields of Northampton without the East gate, to be held by service of 2/- per annum, to be paid into the Royal Exchequer by the said Richard and his heirs at Michaelmas, in lieu of all services. Given at Craneburn, 15th April, 2 John.†

In 1202, the Chancellor's Roll shews that Richard Gobion paid the stipulated 2/- rent; and also a further sum of five marks for the charter of confirmation, which he had just received from the King.‡

Somewhere about the same time, Richard Gobion received a grant from William de Vipont (*de Veteri Ponte*) senior, of one virgate of land in Cotes, and certain other lands beyond the South Bridge (*Pons del su*), of Northampton, towards the west; together with two holms of meadow, one on each side of the way leading from Northampton to the Mill of Conge. These lands were to be held by Gobion and his heirs by doing homage to William de Vipont, and his heirs, and paying them annually one pound of Cummin seed at the Feast of All Saints.§

Richard Gobion added largely to his estates by marrying the daughter of Roger de Merley, the powerful Baron of Morpeth,|| who brought in frank marriage the manors of Knaptoft in Leicestershire, Shilvington in Northumberland,** and Yedingham in Yorkshire.

He was only a simple knight, but writers of later days persist in speaking of him as "Earl Gobion," and even as "Earl of Northampton," to neither of which titles had he the slightest claim.

* *Rotuli de Oblatis*, 1 John (Edited by Hardy, 1835), p. 4.

† *Rotuli Chartarum*, Vol. I., pt. I., p. 93 (Record Commission, 1837).

‡ Chancellor's Roll, 3 John.

§ Northampton Corporation Deeds, Press C., No. X. The grant was confirmed by Wm. de Vipont, the younger. Press C., No. XI.

|| Chester Water's *Chesters of Chicheley*.

** Testa de Nevill, p. 383.

Thus the Heralds who visited Leicestershire in 1562-64, and who ought to have known better, left the following record of him:—"It ys to be remembered that the forenamed Rychard Gubbyon, Erl of Northampton was also Lord of Knapthorp, where he remeaned as apereth before proved by Sundry evydences. And for manyfest proff that this same was he that was Erl of Northampton he had in the said towne of Northampton, one manner called by the name of Gobyon, and the most parte of the towne, and also his tenents few or none reserved but paid rent to the said manner, And he gave goodly comons and sundry lybertyes on Gobyon's [Manner]. And this manner was throwne by descent from the name of Gubbyon to Pannell, and from Pannell to Kynesman, and so to Turpyn."*

The gift of the commons and liberties above mentioned, is thus explained by Henry Lee, a seventeenth century Town Clerk :

"Earl Gobion, who lived in ye farme house in Abington street in this Town killed a man [in an election riot]. And he gott his pardon, and to quiett the Town granted to the poor liberty to follow syth and sickle in ye fields of Northampton, called Gobion's farme to this day."†

The sixteenth century Heralds, when visiting Knaptoft, in 1562-4, noted the arms of "Sir Richard Gubbyon, Earl of Northampton in very olde glasse" in the church.

The arms (as recorded by them) were quarterly or, and barry of six argent and gules; a border sable,‡ with the words *Scutum Ricardi Gubyon*.

Fifty years later, William Belcher, the Northamptonshire antiquary, records the arms of "Erle Gubbins" in St. Giles', Northampton, but the coat he gives had no connection with the Gobions. (See page 142, figure 4).

But to return to Richard Gobion.

On the outbreak of hostilities between King John and the barons, Gobion sided with the latter, and his lands were seized

* Harl. MS., 810, f. 4.

† MS. Top. Northants, C. 9, fol 94. (Bodleian).

‡ The border sable was charged with semée of fishes. See head-piece of this chapter.

by the King. Eventually, however, he made his peace with his royal master, and the Fine Rolls of 15 John (1213), record a payment to the King by Richard Gobion, and Roger Forester, of 50 marks, and a good palfrey for having seisin of their lands, of which they had been deprived without trial.*

Three years later, Gobion was again in trouble, and on January 8th, 1215-6, the rents of his property "outside the East gate of Northampton" were granted by the King to Robert Scuteller.† Three weeks later (1st February), the Sheriffs of Northamptonshire and Leicestershire were ordered to hand over to Roger de Gaugy, the lands in their bailiwicks which formerly belonged to Richard Gobion.‡

King John died shortly afterwards, and an entry in the Close Rolls shews that on 9th August, 1217, Richard Gobion returned to the fealty and service of his son, Henry III.||

In 1222, Richard Gobion was acting as one of the King's judges, and was appointed with three others to preside over the assizes held in Northampton at Hilary.**

Five years later, his name again appears as a judge and we find him trying a case relating to the advowson of the Church of Irchester.††

In 1226, he appears as a benefactor of the Religious Orders.

In that year, two pioneers of the new order of Grey Friars or Franciscans, arrived in Northampton, and were kindly received by Sir Richard Gobion. Eccleston in his *De Adventu Minorum*, gives us the following interesting account of this settlement of the Friars.

"At Northampton, Sir Richard Gobion, Knight, settled the Friars in the first instance outside the East gate of the Town on his own hereditary estate (*in area sibi hereditaria*) near the Church of St. Edmund. Here a short time afterwards, the patron's son, John, received the habit of a Friar, which so

* Fine Rolls (Hardy, 1835), p. 513.

† Close Rolls, 17 John, m. 12.

‡ Ibid. 17 John, m. 11.

|| Ibid. 1 Henry III., m. 12.

** Patent Roll, 6 Henry III., m. 6 dorse.

†† Ibid. 11 Henry III., m. 13 dorse. See also Register of Hugh Wells, Bishop of Lincoln (Canterbury and York Society) p. xxiii.

enraged his parents that the said Lord (Sir Richard Gobion) ordered the Friars to depart forthwith and quit his property. The warden of the Friars at once answered in these words—'Let the youth be placed between us, and whichever side he chooses let his choice be ratified.

"To this course the parents assented, and the boy was placed in the midst of the choir, with the parents standing on one side and the Friars on the other. When the choice was put to him by the Warden, Brother John ran to the Friars side, and throwing his arms round the screen (*pulpitum*) said, 'Here I wish to remain.' The Friars therefore prepared to depart, while the said Lord stood outside the door awaiting their exit.

"They came in procession, two and two, an old man bearing a Psalter bringing up the rear. The Knight seeing their simplicity and obedience, by divine inspiration was moved to pity, and bursting into tears, he called to them and besought them urgently and earnestly to have mercy upon him and come back. They did so, and for the rest of his days the said lord showed himself a father to the Friars."*

Sir Richard Gobion died in 1230, leaving five sons:—

- (1) Hugh, his son and heir.
- (2) Richard, who inherited Knaptoft from his mother, and died unmarried before 1234.†
- (3) Anselm, who was Rector of Knaptoft in 1235.‡
- (4) William, to whom his cousin Roger de Merley III. of Morpeth, granted without the King's licence, ten librates of land in Long Horsley.†
- (5) John, a Grey Friar, at Northampton.

4. *Hugh Gobion.*

The eldest of these, Hugh Gobion, succeeded his father, and on December 27th, 1230, the following entry relating to him occurs in the Fine Rolls:—

"For the son and heir of Richard Gobion.

* *Eccleston De Adventu Minorum* (Sir Thomas Phillips' MS.)

† Chester Water's *Chesters of Chicheley*.

‡ Nichols' *History of Leicestershire*, iv., 222.

"An enquiry has been held by the Sheriff of Northampton at the King's command, as to how much land Richard Gobion held of the King, in chief in the suburbs of Northampton, by service of 2/- paid annually to the King's Exchequer, by the hands of the Bailiffs of Northampton; and because Hugh Gobion, son and heir of the said Richard Gobion, maintains that he only owes 16/4 for his "relief" for the aforesaid land according to the custom of the town of Northampton, the Sheriff is ordered to make diligent enquiry, and if it appears to him that the land in question rightly belongs to the liberties of the town of Northampton, and that no relief except 16/4 was accustomed to be paid to the King's predecessors, then he is to take security from the said Hugh for the 16/4 for his relief, and cause him to have full seisin of the aforesaid lands."*

Hugh Gobion appears to have been involved in a succession of lawsuits against Gilbert Fitz Thomas and Floria, his wife. In 1247, it was found that he and his men had wounded a certain horse (*runcinum*) belonging to Gilbert and his wife, who were attempting to distrain upon him for £24 annual rent.†

In 1249, Hugh Gobion was party to a suit regarding lands in Horton. His opponent, Peter Foliot was successful, and Hugh Gobion was compelled to give him other lands in exchange of proportionable value.‡ Like his grandfather and father, he was a generous patron of the monastic orders, and in June, 1257, he granted to the Nuns of Little Maries in Yorkshire, all his lands in Yedingham, for the souls of his uncles, Roger and Wm. de Merley, and of his brother Richard Gobion.||

About this time, he was Constable of Northampton Castle, but was ordered on 14th September, 1256, to deliver it to Hugh de Manneby, the Sheriff.**

On the outbreak of the Civil War between Henry III. and the barons (1264), Gobion sided with the barons, as his father had done in the previous Civil War.

* Fine Roll, 15 Henry III., m. 7.

† Placita in Receptu Scacaril, 31 Henry III. (Roper MS.).

‡ Placita apud Westminster, 34 Henry III., Rot. 9. Bridges' *Northants*, I., 366.

|| Dugdale's *Monasticon* iv., 276.

** Patent Roll, 40 Henry III., m. 3.

The first step taken by the Baronial party was the seizure of Northampton. The King promptly laid siege to the town and captured it by stratagem (April 5th).

The defenders, among whom was Hugh Gobion, were summoned to a parley in Cow Meadow by a certain French Knight, John de Valentines. Meanwhile on the opposite side of the town, the Monks of St. Andrew's, whose garden abutted on the Town Wall, had undermined part of the wall, and treacherously admitted a party of 40 horsemen. The noise of the falling wall, and the shouts of the people, quickly attracted the notice of young Simon de Montfort (son of the baronial leader), who with two companions, rode boldly to the breach, and twice succeeded in driving back the attacking party. On the third occasion, however, he was not so successful.* His horse ran away with him, and carried him into the midst of the enemy, eventually precipitating him into a pit. The besiegers promptly extracted their distinguished prisoner almost unhurt, and joyfully handed him over to Prince Edward, who refused to allow him to be put to death. On the capture of their leader the besieged had no further heart for resistance. The King entered the town in state (*pompaticè*) and made prisoners of all the nobles found within the walls.

Peter de Montfort, and a few others took refuge in the castle in the vain hope of being able to defend themselves, but they were so hotly attacked by the Royalists, that on the second day they were compelled to surrender.

In addition to the two de Montforts, there were captured at this time, Ralph Basset, Constable of the Castle, Hugh Gobion,† and nearly one hundred other knights, who were sent to various other castles for safe keeping.

A few weeks later the war had come to an end, and on June 4th, the following order was made by the King :—"Whereas peace has been made, and it has been provided, by counsel of the barons, that all prisoners taken in the conflict at Northampton, in whosoever hands they be, shall be brought to the

* Dunstable Annals, 229-30. (Rolls Series).

† W. Rishanger Chronica, 21. (Rolls Series).

King in London ; and whereas the King requires the presence of John de Grey, Constable of Nottingham Castle, he commands him to cause proclamation to be made in his bailiwick, that none bear arms without the King's licence ; and to come, without horses or arms, to treat with the King, bringing with him Baldwin Wake, Hugh Gobion, and other prisoners in his keeping, in order that exchange be made of the said prisoners for prisoners taken at Lewes ; or the prisoners be released on sufficient bail."*

For the part he had taken in the Civil War, Gobion's lands were forfeited, but in the following year (November, 1265), some consideration was shown to his wife. An entry on the Close Rolls shews that Matilda, wife of Hugh Gobion, and widow of John Morin, had dower of her former husband's lands in Bedfordshire. The King orders the Sheriffs of Bedfordshire and Surrey to allow the said Matilda to hold these lands for her maintenance without disturbance.†

On December 28th, 1265, a safe-conduct until Easter, was granted to Hugh Gobion "coming to the King's Court and staying there, on condition that he stand his trial there for those things which the King and others shall bring against him."‡

This offer was repeated on January 19th, and again on June 12th, provided that he stands his trial and does no damage in the meanwhile.||

Finally, on July 20th, he was admitted into the King's peace, though his lands were not restored to him.

In 1269, a survey was made of the lands in the King's hands by reason of the treason of Hugh Gobion.** The inquisition was taken at Knaptoft, in Leicestershire, but does not deal with the Gobion lands in Northampton.

The Northampton property was granted by the King to Hugh de Turbervil, son of Robert Turbervil, Lord of Cruikhowel, but was shortly afterwards bought back by its former

* Patent Roll, 48 Henry III., pt. 1, m. 13 dorset.

† Close Roll, 50 Henry III., m. 10 dorset.

‡ Patent Rolls, 50 Henry III., m. 38.

|| Ibid. 50 Henry III., m. 12 dorset.

** Misc. Inquis. File 15, No. 14 (53 Henry III.)

owner, Hugh Gobion, who had meanwhile made his peace with the King. Among the ancient deeds in the possession of the Corporation of Northampton, is a release from Robert de Turbervil to Hugh Gobion, senior, by which he had a fine of redemption, for having back all his lands and tenements in Northampton and Harleston, on payment of 95 marks.

These lands had been granted by the King to Hugh de Turbervil on account of certain transgressions imputed to the said Hugh Gobion, at the time of the late disturbances in the kingdom; and the said Hugh had granted them to his brother Robert de Tubervil, who now re-granted them to their original owner.*

Shortly after recovering his estates, Hugh Gobion bought a house in St. Giles' Lane from Wm. de Pontefract and Alice, his wife. It was described as being near the gate of Gobion's Grange, and "opposite the quarry next to the churchyard of St. Giles." The price paid was 30/-, and the premises were conveyed to Hugh Gobion "without any retainment or service."† The deed is undated, but among the witnesses was William Fitz Thomas, Mayor of Northampton, who is supposed to have held office in 1270.

One of the Northampton Corporation deeds of about the same date, records the grant by Hugh, son of Richard Gobion, to Benedict Dod‡ of Northampton, of a certain part of his meadow called "Gobionnis Holm." It was between "the sluices of the Mill of Conge, and the old river bank," and was near "le cow mede" [Cow Meadow]. Benedict Dod was to pay annually to Gobion and his heirs the sum of 6/- at the four quarters of the year, and was to allow him (Gobion) free passage over the mill pool to his meadow.§

In the survey made throughout England in 1274, Hugh Gobion was returned as holding of the King in chief, two carucates of land in the fields of Northampton, worth six marks and more.||

* Northampton Corporation Charters, Press C., No. xv.

† Ibid. Press C., No. xvii.

‡ Benedict Dod was Mayor of Northampton, *c.* 1260.

§ Northampton Corporation Deeds, Press C., No. xiii., and No. xv. The grant was evidently made in the first instance before Gobion's forfeiture, and was again renewed after the restoration of his lands.

|| Hundred Rolls, 3 Ed. I.

Hugh Gobion died in 1275, and at an Inquisition held on Thursday after the Feast of St. Barnabas (June 11th) he was found to have held of the King in chief, two carucates of land in the suburbs (*suburbio*) of Northampton, by service of paying 2/- yearly at Michaelmas to the King's Exchequer, by the hands of the Bailiffs (*prepositorum*) of Northampton. The land was stated to be worth £10.

In Bedfordshire, he held the Manors of Higham Gobion and Streatley (of Michael Pikot), by service of $2\frac{1}{2}$ knights' fees; and in Leicestershire he was found to have held the Manor of Knaptoft, worth £20 (of Robert de Somirville). Richard Gobion was declared to be his next heir of the age of thirty years and more.* On June 14th the royal Escheator was ordered to deliver to Richard Gobion, son and heir of Hugh Gobion, the lands lately held by his father, he having done fealty.†

5. Richard Gobion.

About the year 1282, Sir Richard Gobion granted to Wm. Trul, of Northampton, and Margery, his wife, a house in Bridge street (*Vico Pontis*) which had come into his hands "by default of service." The grant was made in return for service, and for a sum of ready money; and it was stipulated that the purchasers should pay to Sir Richard and his heirs the sum of twelve pence annually, at Easter and Michaelmas by equal portions.‡

Seven years later, he granted to the Monks of Northampton, his spring (*fontem*) called "Tranedalewelle" in the fields of Northampton, and gave them permission to bring the water

* Chancery Inquis. P.M., series I., file 9, No. 12. In addition to his heir, Richard Gobion, Hugh Gobion had two other sons, Hugh and Roger. Hugh Gobion had by his father's gift the manor of Shilvington, in Northumberland, and was Sheriff of that County from 1292 to 1296. He was dead in 1317. His estates passed to his only daughter Margaret, wife of Sir Robert Ogle, Kt. (Chester Water's *Chesters of Chicheley*).

† Fine Rolls, 3 Edward I., m. 21.

‡ Corporation Deeds, Press C., No. xviii. The deed was witnessed by Robert Fitz Henry, Mayor (1280-1288); and Robert Siberford and Martin le Weydon, Bailiffs (*circa* 1282).

in pipes over his lands to their house in Northampton. Among the witnesses were John Druel, the Sheriff (1289), Philip le Rus, Mayor, and Ralph "le Parker of Moulton."*

In the same year, Richard Gobion was one of the jurors summoned to Westminster to decide a suit between the Prior of Dunstable and Millicent de Montalt (*de Monte Alto*).†

On November 12th, 1294, Sir Richard Gobion, and Wm. Hotot, with a clerk selected by them, were appointed "to assess and levy in the County of Bedford, the tenth of the moveables of all persons, which the Earls, Barons, Knights, and others of this realm have granted to the King in aid of his war; which tenth the King desires may be collected with the least possible loss and burden to the people of the realm."‡

A year later Gobion was summoned, amongst the Barons of the realm, to attend the King with horses and arms at Newcastle-on-Tyne (1st March, 1295-6).

Sir Richard Gobion died in January, 1300-1, and an order was promptly sent to the Escheator bidding him to take into the King's hands the lands of Richard Gobion, tenant-in-chief, lately deceased.§ By an Inquisition held shortly after his death he was found to have been seized on the day he died, of the Manor and Church of Knaptoft|| in Leicestershire, and of the Manors of Streatley and Higham Gobion in Bedfordshire.

The enquiry as to his Northamptonshire estates was held on the Thursday after St. Vincent's day (22nd January), 1300-1. The jurors declared that he held in Horton certain lands of the Crown, by payment of 5/9½ annually to the Sheriff; he also held in Horton ⅓ part of a knights' fee (which was held of Thomas de Wahull).

His property in Northampton itself is set out with the utmost minuteness.

"He held in demesne his Manor with appurtenances—which

* Cartulary of St. Andrew, fol. 22.

† Dunstable Annals, p. 344. (Rolls Series).

‡ Patent Roll, 22 Ed. I., m. 2.

§ Fine Roll, 29 Ed. I., m. 5.

|| Knaptoft was held by doing suit at the Court of the Earl of Leicester from three weeks to three weeks.

said Manor he held of the King in chief by Burgage tenure, paying $15\frac{1}{4}$ annually to the Bailiffs of the town of Northampton towards the ferm of the said Town. And there is there a certain capital messuage which, with the fruits and produce of the garden, is worth 10/- per annum. And there are there in demesne 300 acres of arable land worth 100/- at 4d. an acre; and there are 14 acres of mowable meadow (*falcabilis*) worth 70/-, at 5/- an acre; and there are certain free burgesses of whom the master of St. John's Hospital holds 4 messuages in the town of Northampton, and pays $3\frac{1}{4}$ per annum at Michaelmas, and 3 geese at the same feast, each worth two pence. He also holds one other messuage for which he pays eight pence at Michaelmas. John de Houghton clerk, holds one messuage and pays twelve pence a year at Easter and Michaelmas, and two capons at Christmas worth two pence each. Walter de Lichbarwe holds one messuage and pays annually twenty-two pence and two days work, each "day work" being worth one penny. Agnes le Megre holds divers tenements in Northampton, and pays twenty-one shillings a year and one pound of cummin of the value of one penny. Isabel, daughter of Peter de Leicester, holds a kitchen in the lord's hall (*unam coquinam infra aulam suam*) and pays twelve pence a year at Michaelmas. Richard de holds one messuage and pays eight pence and two pairs of gloves (*cirotecarum*) worth 3d. a pair. Robert de Catworth holds divers tenements viz.: shops (*shoppas*)—[torn off], and other shops in St. Giles' street (*in vico Sancti Egidii*) and pays 50/- a year." In addition to these were thirty-five other tenants holding forty-two messuages, shops, or tenements at various rents ranging from three pence to twelve shillings a year. Some of them also paid one or more capons at Christmas.

The total value of the Manor (including demesne lands) was estimated at £17 11s. 9d., and after deducting $15\frac{1}{4}$ due to the ferm of the Town, a net value of £16 16s. 5d., remained to the lord.

The next heirs of Richard Gobion were his two daughters, Hawisia (wife of Ralph le Botiler) aged 18 years, and Elizabeth, aged 13 years.*

* Chancery Inq., P.M., Edward I., file 101, No. 49.

Under the pretext that these two co-heiresses were wards of the King, the royal Escheator began to intermeddle with the property, but on February 10th, and again on March 13th, the King sent him a peremptory order forbidding him to interfere any further, "as the King learns by an inquisition taken by the Escheator, that Richard Gobyun at his death held nothing of the king in chief except ten and a half acres of land and part of one assart of his own soil in Horton, by the service of five shillings and nine-pence halfpenny to be rendered yearly to the sheriff of Northampton; and a messuage in the town of Northampton by the service of fifteen shillings and fourpence to be rendered to the bailiffs of that town for the ferm of the town; by reason whereof the wardship of the lands that he held at his death ought not to pertain to the king; and that Hawisia his eldest daughter, wife of Ralph le Botiller, and Elizabeth, his youngest daughter, are his next heirs, and that Hawisia is aged eighteen years and Elizabeth, thirteen years; the king has taken the fealty of Ralph and Elizabeth for the land aforesaid; but the Escheator is ordered to take security from the said Ralph, Hawisia, and Elizabeth, for the payment to the King of a reasonable relief (*resonabili relevio*)."*

On the death of Sir Richard Gobion, his property was divided between his two co-heiresses. (1) His eldest daughter, Hawisia, the wife of Sir Ralph le Botiler, received Horton, and the Bedfordshire property, and also Gobion's Manor in Hertfordshire.† In 5 Edward II. (1311), the Gobion estates at Horton were entailed on Ralph le Botiler and Hawisia, his wife, and their heirs. In 1314, Ralph le Botiler appears as Lord of the Manor of Horton. In 1360, Hawisia, his wife, died, and the Manor then passed to her grandson, Edward le Botiler.

(2) Sir Richard's second daughter, Elizabeth Gobion, who was only thirteen at her father's death, inherited the Manor of Knaptoft, in Leicestershire, and "Gobion's Manor" in Northampton. She afterwards married a certain Thomas

* Fine Roll, 29 Ed. I., m. 13. Close Rolls, 29 Ed. I., m 12 and 15.

† Clutterbuck's *History of Herts*, II., 216. The Gobion pedigree in Clutterbuck is not correct in its earlier stages.

Paynell, who is said to have been one of the Paynells of Boothby Paynell, Lincolnshire.

The Paynell Family.

On the death of Thomas Paynell and his wife Elizabeth, the Gobion estates of Knaptoft and Northampton passed to their son, Sir John Paynell, Kt., who assumed the additional name of Gobion, after his mother.

This alteration of name is alluded to in the Patent Rolls (22 Richard II.), and in the Heralds' Visitation of Leicestershire, 1562-4 (Harl. MS. 810, f. 4). Moreover, in the charters granted by him (now among the Northampton Corporation Archives) he is invariably styled Sir John Paynell Gobion.

All previous writers have confused the Paynells of Knaptoft, co. Leicester, with those of Boothby Paynell, co. Lincoln; but a careful examination of facts shows clearly that the families were quite distinct. They bore totally different coats of arms,* and the facts revealed by the Inquisitions Post Mortem lead to hopeless contradictions, if we assume, as has hitherto been done, that the Paynells of Boothby, and those of Knaptoft were the same people. It seems probable, however, that they were related, for in 1366, Sir John Paynell of Knaptoft witnessed a deed of John Paynell of Boothby. Bishop Sanderson who made notes of the Boothby Paynell deeds in the seventeenth century adds "this is he who is called in Burton's pedigree, John Paynell, Kt., *dictus Gobion*."†

In 1348, Sir John Paynell, of Knaptoft, was acting as one of the King's judges‡; and thirty years later another member of the family was employed in a similar capacity, though it is not quite clear in this second case whether the judge was Sir John Paynell of Knaptoft, or his namesake Sir John Paynell of Boothby-Paynell.||

* The Paynells of Boothby, bore Gules two chevrons argent. The Knaptoft Paynells bore Gules a cross patonce argent.

† Harl. MS., 3875, f. 302.

‡ Patent Roll, 22 Edward III., pt. 2, m. 28 dorse.

|| Patent Roll, 1 Richard II., part v., m. 9, dorse. In 1354, Sir John Paynell and others were ordered to enquire into certain murders committed in the County of Leicester (Patent Roll, 28 Ed. III., part 1,

Several interesting leases granted by Sir John Paynell Gobion are preserved among the Northampton Corporation Archives. As many of the old streets and families of Northampton are mentioned in them, we venture to give a short abstract of each.

(1) The first is a lease to John Cardere of a messuage and garden without the East gate of Northampton, which "Thomas in the Lane" once held; a meadow called Portmede; and 18 acres of land in Northampton Fields. The lease was to run during the life of the said John Cardere, who was to pay 20/- per annum for the first 22 years; and after that, 100/- per annum to Sir John Paynell Gobion and his heirs. Dated at Northampton, Thursday after the Feast of St. Denis (9th October), 31 Edward III. (1357).*

(2) Lease from Sir John Paynell Gobion, Knight, to William Bacoun of Northampton, of sixteen acres of arable land without the North gate in the fields of Northampton, on either side of the King's highway from St. Bartholomew's Church to Walbeck. The grant was for the lives of the tenant and his wife Isabella, who were to pay 13/4 per annum for the first nineteen years, and after that 100/- per annum. Dated at Northampton, Thursday next after the Feast of St. Michael, 1360.†

(3) Lease from Sir John Paynell Gobion, Knight, to Adam Le Cardmaker and Ivetta his wife, of five shops in Goldsmith's Street (*in Vico Aurifabrorum*) for the whole life of Sir John, paying him annually 16/- in two equal portions at Easter and Michaelmas, and repairing and maintaining the premises.‡

(4) Lease from Sir John Paynell Gobion, Knight, to John Palmer, of Northampton, shereman, and Agnes, his wife, of a

m. 23 dorset), and again on July 3, 1381, a mandate was issued to Sir John Paynell and others in Leicestershire to issue a proclamation concerning the recent murder of Simon of Sudbury, Archbishop of Canterbury, and others, by the rebels under Wat Tyler; and to forbid unlawful assemblies; and to resist and punish the insurgents (Patent Roll, 5 Richard II., part 1, m. 35 dorset). But in neither case is it stated which Sir John Paynell was intended.

* Corporation Charters, Press C., No. 37. The witnesses were Wm. Wakelyng, Mayor, and Wm. Bukkebroc, and Richard Smyth, Bailiffs.

† Corporation Charters, Press C., No. 38. Witnesses, John de Geytynton, Mayor, John Moigne and Robert Soly, Bailiffs.

‡ Ibid. Press C., No. 39. Witnesses John de Geytynton, Mayor, and John Moigne and Wm. Soly. witnesses.

garden with its easements in "Le Gobyounes Lane" (next to the garden of Adam Le Garlickmonger), for a term of 40 years, rendering annually twelve pence, and two capons at Michaelmas and Easter for all services. Dated at Northampton, Sunday before the Feast of St. Michael and All Angels, 43 Edward III. (1369).*

(5) Lease from Sir John Paynell Gobion, Knight, Lord of Knaptoft, to John Middleton of Northampton, draper, of a tenement and garden without the East gate of Northampton, next the quarry; and 18 acres and 6 sellions of arable land and meadow in the Fields and Meadows of Northampton. Part of the arable land was "on Monkes park furlong next the Prior of St. Andrew's land," and the rest on "Nether Whetehul," Bartholomew's Furlong, Brerewong and Mede furlong. The meadow land was in "Portmede."†

In 1399, John Paynell, alias *Paynell Gobioun*, of Knaptoft, received the royal pardon for not appearing when sued for debt.‡ In 2 Henry V. (1414), Sir John Paynell is mentioned as Lord of Knaptoft.§

He died shortly afterwards and his estates then passed to his daughter, Margaret, wife of Thomas Kinnesman. In 1428 Thomas Kinnesman is returned as holding the lands in Knaptoft and Northampton, "which John Paynell had formerly held."||

Thomas Kinnesman and Margaret Paynell had an only daughter, Elizabeth, who married John Turpin, son of Nicholas Turpin of Whitcheater, co. Northumberland,** and thus carried the Gobion estates to the Turpins.

The Turpin Family.

John Turpin died 3rd May, 1493, and was found to have held at his death *inter alia* :—

* Corporation Deeds, Press C., No. 40. Witnesses John de Geytynton Mayor, and Thomas Sutton and Hugh Fauconer, Bailiffs.

† Corporation Deeds, Press C., No. 42. Witnesses, John Geytynton, Mayor, and Roger Overton and Richard Deye, Bailiffs.

‡ Patent Roll, 22 Rich. II., pt. 1, m. 24.

§ Addit. MS., 10126.

|| Lay Subsidy Rolls (Leicestershire), 133/61.

** Addit. MS., 10126.

PAYNELL & TURPIN OF NORTHAMPTON & KNAPTOFT.

ELIZABETH GOBION = SIR THOMAS PAYNELL, Kt.
 (co-heiress of Richard
 Gobion who died 1300).

SIR JOHN PAYNELL-GOBION, Kt.
 Son and heir, "named himself Paynell Gobion."

SIR JOHN PAYNELL, Kt.,
 living 1414.

THOMAS KINNESMAN = MARGARET PAYNELL,
 held Knaptoft 1428 in daughter and heiress of
 right of his wife. Sir John Paynell, Kt.

JOHN TURPIN = ELIZABETH = (2) SIR DAVID
 son of Nicholas KINNESMAN, BRECKNOCK, Kt.,
 Turpin of Whit- daughter and heiress. 2nd husband.
 chester, co. Northumberland,
 died 3 May, 1493.
 Buried at Knaptoft.
 (Mon. Insc.)

WILLIAM TURPIN, = MARY.
 Sheriff of co. Leicester 1513,
 died 1 Sept., 1525.

(1)
 EDWARD TURPIN
 (died before his
 father.)

(2)
 JOHN TURPIN, = ROSE,
 of Knaptoft and daughter of
 Northampton, Richard
 died 18 June, Routhall, of
 1530. Moulso,
 Bucks.

(1)
 WILLIAM TURPIN,
 born Sept. 1, 1529.
 O. S. P. 1554.

SIR GEORGE TURPIN, = FRANCES,
 Kt., born 1530. Knighted sister of Sir
 1565. Sheriff of co. Robert
 Leicester 1565 and 1574. Lane, Kt.,
 Sold Gobion's Manor, of Horton,
 Northampton, 1558, Northants.
 died 1583.

SIR WILLIAM TURPIN, Kt.,
 of Knaptoft, died 1617.
 Will proved 1618, at
 Leicester.

A Manor at Northampton called "Gobyons Maner," worth £10, held of the Mayor, Burgesses and Commonalty of Northampton by fealty (*per fidelitatem*) and 13/4 a year for all services and demands. His wife, Elizabeth, had died before him, and his next heir was Wm. Turpin, aged 23 and more.*

Sir Wm. Turpin was Sheriff of Leicestershire in 1513, and died, 1st September, 1525; he was succeeded by his son, John Turpin of Knaptoft and Northampton, who died 18th June, 1530. His heir was his son, William Turpin, who died without issue in 1554. He in turn was succeeded by his brother, George Turpin, who was knighted in 1565, and was Sheriff of Leicestershire in 1565 and 1574. In 1558, he bought the Manor of Great Cleybrook, co. Leicester, and it was perhaps to find the purchase money for this estate that, in the same year he sold "Gobion's Manor" in Northampton to Robert Harrison, of Stowe-nine-Churches, for the sum of £420.

The Manor then consisted of 600 acres of land, 200 acres of meadow, 300 acres of pasture, 200 acres of furze and briars, 10 acres of wood, several messuages, gardens and crofts; and rents amounting to £10, 12 geese, and 10 capons in Northampton, Coton, and St. James' End. The deeds were signed 18th January, and the purchaser entered into possession on January 22nd, 1558.†

Thus the Manor, which had been associated with the Gobions and their descendants for over 400 years, passed at length into other hands. The Harrisons after holding it for 66 years, sold it on April 20th, 1622, to the Mayor and Corporation of Northampton.

The Yardley Gobion Branch.

The Gobions of Yardley Gobion, were descendants of Henry Gobion, a younger son of Richard Gobion of Northampton and Yardley, and grandson of Hugh Gobion, Sheriff of Northants, 1162-64.

The prevalence of the same christian names in the two

* Chancery Inq., P.M., Henry VII., Series II., Vol. 9, No. 42.

† Northampton Corporation Deeds, Press C., Nos. 61 to 64.

branches of the Gobion family is very noticeable, the Northampton family firmly adhering to the names Richard and Hugh, while the Yardley branch seem to have invariably named their eldest sons, Henry.*

In 1299, Henry Gobion was certified to have held one-third of a knight's fee in Yardley Gobion of Richard Fitzjohn, lately deceased.†

A few years later, Henry Gobion holds one-sixth of a knight's fee in Yardley, of Guy, Earl of Warwick (25th September, 1315).‡

In the same year, Wm. de Tyngewicke was certified to have held 20 acres of land in "Le Mourhende" [More end in the parish of Potterspury] of Henry Gobion, but by what service was unknown to the jurors.§ In 1318, Henry Gobion witnesses the confirmation of a charter by which Simon de Pinkney grants lands in Esseby to the Nuns of Swardsley.||

In 1346, Henry Gobion, the elder, holds one-sixth of a knight's fee in Yardley Gobion; while in 1400, certain lands in Yardley were held by the heirs of Henry Gobion.

Two members of this branch of the family, Simon Gobion and Richard, his son, seem to have been of a particularly litigious disposition, and were frequently engaged in quarrels with their neighbours. In the *Coram Rege* Rolls of Edward III., their names are constantly cropping up. Sometimes they appear as plaintiffs, but more often as defendants, and if the allegations of their accusers were true, they occasionally resorted to rather violent measures!

To take a few examples, in 1332** and 1333††, they were plaintiffs in two different suits of trespass.

In the following year, the positions were reversed, and they then appeared as defendants.

On March 1st, 1333-4, a commission of Oyer and Terminer was granted, on complaint of John de Vere, Earl of Oxford,

* Baker's *Northants.*, II., 227.

† Close Roll, 27 Ed. I., m. 1.

‡ Inq. P.M., Edward II., Series I., files 49-51.

§ Inq. P.M., 28 June, 9 Ed. II.

|| Patent Rolls, 12 Ed. II., pt. 1, m. 32.

** *Coram Rege*, Michaelmas, 6 Ed. III., Roll 290, m. 147 dorset.

†† Ibid. Mich., 7 Ed. III., Roll 274, m. 58 and m. 58 dorset.

that whereas by charters of former kings he ought to have a fair at Stony Stratford yearly, and he and his ancestors have been accustomed time out of mind to have a market there weekly, yet Simon Gobion, Richard his son, and others have carried away his goods there and at Calverton; have assaulted his servant, John Dagenham, while collecting toll and other profits belonging to the said fair and market, and have attacked the merchants and others offering their wares there, compelling them to withdraw from the fair and market.*

Six months later, the quarrel was still raging, and at Michaelmas, 1334, Wm. Brende brought an action against Simon Gobion and Richard his son, asserting that they had violently (*vi et armis*) attacked him at Stony Stratford; that they had beaten, wounded, and maltreated him, and carried off his goods and chattels to the value of 100/-; and committed other enormities (*alia enormia*) to his great damage and against the King's peace. They did not appear, and the Sheriff was ordered to bring them before the King on the morrow of the Purification of the Blessed Virgin.†

Two years later, another member of the Brende family summoned them for trespass‡!

In 1338, their names again appear on the *Coram Rege* Rolls. This time their opponent was a lady.

Johanna, widow of Geoffrey Houghsone, complained that the same two Gobions had violently attacked her at Estpur [Potterspury]; that they had beaten, wounded, and ill-treated her to such an extent that her life was despaired of! and that they had been guilty of other enormities to her great damage and against the peace of the King. They did not appear, and the Sheriff was ordered to attach them. The Sheriff replied that Simon Gobion had been attached by John Gobion and Richard Gobion; and Richard Gobion by Simon Gobion and John Gobion. Therefore they were declared to be "in mercy."

The Sheriff was ordered to distrain upon their lands and to

* Patent Rolls, 8 Ed. III., pt I., m. 37 dorse.

† *Coram Rege*, Mich., 8 Ed. III., m. 155.

‡ *Ibid.* Mich., 10 Ed. III., m. 55.

bring them in person before the King in the Octave of St. Hilary.*

For nine years we hear nothing further of them, but in 1347 they once more appear, this time as plaintiffs in a suit of trespass against Wm. Aboveton of Yardley Gobion, and Isabella, his wife.†

Other members of this same branch were Henry Gobion of Passenham, who was Vicar of Wolverton, Bucks., 25th November, 1351‡; William Gobion of Passenham, who was surety, October 16th, 1352, for Thomas de Brerelegh,§ and Thomas Gobion of Yardley Gobion, who was defendant in a suit of trespass brought by Robert de Lyllingston of West Pyrie [Paulerspury], Michaelmas, 1359.||

Gobion's Manor.

In 1598 an action was brought by John Carr, Vicar of St. Giles', against Thomas Craswell, the point in dispute being whether certain tithes were, or were not, payable by the tenants of Gobion's Farm.

Depositions were taken at Northampton, 15th September, 40 Elizabeth, before Valentine Knightley, Esq., Francis Harvie, and Wm. Paynter, Gents.; and as a considerable amount of information with regard to the parish of St. Giles', and its various Vicars, is contained in them, a few extracts are here given. A number of interrogations were put to each witness—the most important being No. 6, which ran as follows:—

"Item, have you not knowne, or have heard by credible report that ye Vicars for ye time being of St. Giles', have had tithe wool, tithe lambe, and tithe milk *paid unto them in kind* by ye farmers or owners of all sheep and mylch beasts as have gone, Fedd, and pastured within ye lymmits of ye said parishe,

* Coram Rege, Michaelmas, 12 Ed. III., m. 5 dorse, and m. 66.

† Ibid. Mich., 21 Ed. III., m. 147.

‡ Patent Rolls, 25 Ed. III., pt. 3.

§ Ibid. 26 Edward III., pt. 3, m. 25.

|| Coram Rege, Mich., 33 Ed. III., m. 22, and m. 81 dorse.

or *consideracon for ye same*, as ye said Vicars for ye tyme beinge, or ye owners of ye same sheepp and Beasts could agree."

Witnesses were also asked whether they knew of any previous law-suits on this question; and whether they could state how long the Church of St. Edmund (in which parish part of Gobion's Farm lay) had been abandoned.

William Rawson of the age of xlvi. yeares or thereabout, saith he cannot depose of his own certaine knowledge as to whether the tenants of Gobion's Farm paid tithe wool and lambes in kind or not. He deposed however "that he hath hard there was a sute depending in ye ecclesiasticall court at Northampton, before Mr. William Binsley, then Archdeacon of Northampton, betwene Thomas Morgan, Esquire, farmer of ye parsonage of Seinct Laurence in Northampton, and Richard Knapp, Gent., in a cause of substraccon of tithes. And this examinat hath sene pt. of ye procedinges in ye same sute. The effect of wch sute this deponent saith was for tithe corne, tithe heye, tith wolle, and tith lambe demaunded by Mr. Morgane aforesaid, And ye same sute was depending in Ao. 1563, or thereabowtes.

And this deponent saith yt he hath seane deposicons of two witnesses called William Warde, clerke, calling himself in his deposicon "moncke," John Rote, clerke, who was, as this examinat hath likewise hard, was also a moncke, and and Viccar of Seinct Giles in Northampton aforesaid, and [he hath also seane] a personall aunswere of Richard Knapp, defendent. In wch deposicons ye seid two witnesses did depose yt ye tithe of wolle and lambe of all ye farmes within ye towne of Northampton did and ought to belonge to ye Viccars for ye time being of Seinct Sepulchers and Seinct Giles in Northampton. And ye seid defendent, Mr. Knapp, his answere made uppon his othe to ye libell in ye same cawse was yt tithe heye, wolle and lambe are due to ye Viccars of Seinct Giles, and Seinct Pulchers in Northampton. The ende of which sute in ye spirituall court was yt it was removed from Mr. Binsley aforesaid by prohibicon."

He deposed further "that there was a sute depending in Ao 1577, before Mr. Doctor Ellis, Chauncellor of Peterborough, in

the Ecclesiasticall court betwene *Marteine Clipsam*, clerke, Viccar of Seinct Giles in Northampton, Plaintiff, and John Kirkland, Gent., defendant and others, for substraccon of tith woll and other tithes arising of their orchardes and gardeins. The effect of ye proceedinges against ye said Kirkland was yt ye cawse came to ye time ye sentence sholde be given in Ao. 1578, and then removed by Mr. Kirkland by prohibicon, And ye cawsts concerning ye others aforenamed were compounded betwene the parties."

Richard Britten of Ravensthorpe, Gent., of the age of lxx years or thereabouts deposed that "he knoweth ye farme called Gubion's farme and that he was occupied of the said farme for vj. yeres, And he saieth yt ye scite of Gubion's farme wt ye yardes, orchard, and garden are wt in seinct giles' parishe aforeseid ; but for ye lande thereto belonginge lyenge in the feildes, he knoweth not of what parish it is."

He deposed further that "he paid to ye Viccar of Seint giles for ye time being *a rate tithe in money* for Gibeons farme, and ye howse he dwelt in for all the time he dwelt there ; but how much yerelie certenlie he remembereth not."

He saieth further "yt he had wolfe and lambe uppon the seid farme, but yet *paid no tith in kinde* for anie of them, but a rate tith as aforeseid for yt and all other things as he taketh it."

"*Dorothea Foster* of Seint Giles' parish in Northampton, widow, aged xl yeres or therabowt, sworne and examined saieth yt she knoweth ye plaintiff and defendant and yt ye plaintiff hath bene Viccar of Seinct Giles' in Northampton two yeres."

She deposed further that "her husband, John Foster, late Viccar of Seinct Giles' hath received as she hath herd him saye xijd. a cowe for all ye kyne throughowt his parishe in lue of tithe milke for the space of viij or nine yeres together, And yt she never knewe anie tithe wolfe or lambe paid in the parishe nor anie consideracon yr for."

She saieth further "yt her husband received when he came first to ye vicarege tith pigges, tithe egges, tith for beastes, tith apples out of Gibeons farme aforeseid. And being de-

manded how she knoweth it to be true, she saieth she heard it by her servantes, who said yt thei fetched the seid tithes from theare, and brought them home to the house."

"*Edmonde Skynner* of Pitsford, clerke, aged xliij yeres or thereabowtes, sworne and examined, saieth yt he doth knowe ye parishe and vicarege of Seinct Giles in Northampton, and hath knowne it for ye space of xvj yeres, and did receive ye fruites thereof by vertue of a sequestracon for ye space of vij yeres, and he served ye cure so longe."

He deposed further that "he knoweth ye farme called Gubbins farme and yt Mr. Britten, and Mr. Harrison have bine occupiers of ye same farme all the time of this deponents memorie. And ye scite of Gubbins' farme is wth in Seinct giles' parishe. The landes in the feilde this deponent knoweth not of what parishe they are."

He saieth further that "this deponent received by vertue of his sequestracon in one vacacon for one yere, viz., 1583, xvjs. of the occupiers of Gibbons' farme for a rate tithe for ye whole farme due to ye Viccarradge of Seynt giles aforeseid; and in ye other vacacon, viz., 1588 untill 1594, this deponent had and received yerelie of Mr. Britton and Mr. Harrison, occupiers of ye seid farme xvjs. viijd. (*sic*) for ye rate tithe of all ye farme by vertue of ye Sequestracon. The occacon howe he knowes of ye xvjs. to be paid he saieth was yt he had seane a booke of Mr. Litler's, viccar there immediatlie before ye seid first vacacon, wherein was menconed yt he, ye seid Litler, had received xvjs. for the tithe of the seid farme due to ye viccar, And ye reason whie he this deponent received xvjs. viijd. was yt John Foster, the last incumbent before this seid seconde vacacon, had so received of the occupiers of the seid farme."

"He knoweth not howe longe ye parishe of Seint Edmondes hath bine decaied, and he saieth yt ye Viccars of Seinct Giles for ye time being have received the fruites of Seinct Edmondes, but by what right this deponent [knoweth] not. Yet he saieth yt he received both the fruites of Seinct Edmundes and also of Seinct giles by vertue of a sequestracon thereof expresslie granted."

He further deposed that "such shepe as have depastured on

the commons to Gubbins' farme and Wilkinson's farme have also usuallie gone and fedd in the feildes of Northampton wt owt the perambulacon of Seinct Giles parishe."

John Glover aged lxxvii yeres deposed "that he thinketh ye parishe of Seint Edmonde hathe bine decaied by ye space of this 60 yeres or thereaboutes, and yt he remembreth ye decaiyng yr of, for yt he saw olde Rote, viccar of Seinct Giles, come to ye same church of Seinct Edmondes,* and there celebrate ye masse, and toke ye sacrament from ye altar and wt a solemne procession carried ye same to ye church of Seinct Giles."

Henry Halle, of Seint Giles' parish, yeoman, aged lvi yeres or thereabowts deposed that "he knoweth ye meares, limites, and boundes of Seinct Giles' parishe in Northampton, and yt ye perambulacon goeth from the church yard of Seinct Giles to the East gate of Northampton, and from theare to ye waie leading from ye North gate towards Kettering, neare ye pitts,† and so alonge ye Kettering waie to Northampton heath, and then by Kingsthorpe meare to Abington meare to ye place called no mans lande, and from thence to Mounckes park and so to Pies Leas, and from theare homewards to the postearne gate at Northampton and from ye Posterne gate down to the lane by Seinct Thomas' Well by the Medowe side upp to the Pye Leaze, and from thence home ageine by ye washe well head to the Posterne ageine, and so to the churchyard, and from theare downe to the lane within the towne walle by Mr. Henrie Neale's howse, and so owt at Dearne gate thorough the Cow Pasture called Seinct George Leies up ye Cowe Lane, and then by Mr. Brooks his dore (ye steward of Northampton) to Thomas Hunts howse, and so upp Abington streete to the East gate, and so to the church."‡

* The Mediæval Church of St. Edmund stood on the site of the present Abington Square Cafè. Numerous human bones were discovered in digging the foundations of the building. Lee in his *History of Northampton*, says:—"St. Edmund's Church was in ye corner close between ye two roads out of ye East Gate, ye one on ye left hand leading to Kettering; and ye other on ye right hand leading to Wellingborow." (M.S. Top. Northants. C. 9, f. 99. Bodleian Library).

† Called the Mortar pitts by another witness.

‡ Exchequer Depositions, 40-1 Elizabeth, Michaelmas, No. 6, Northampton.

CHAPTER XIX.

THE WHALEY OR WHALLEY FAMILY.

NO history of St. Giles' would be complete without some reference to the Whaleys, or Whalleys. For over two centuries they and their kinsmen the Watkins, were patrons of the living, and of the fifty-nine Vicars of St. Giles', no less than six were members of these two families.

The Whalleys claim to be descended from the ancient family of that name, who doubtless sprang originally from Whalley in Lancashire. They have, however, been settled in Northamptonshire at least since the sixteenth century. Richard Whalley was Mayor of Northampton in 1564 and 1571*; and the parish registers of All Saints, Northampton, contain various references to the family of Whaley, or Whalley, in the reign of Queen Elizabeth.

The first of the family who was definitely connected with St. Giles', was Peter Whaley, who was twice Mayor of Northampton in the middle of the seventeenth century. He was born in 1605, and baptized at All Saints, Northampton, on June 2nd. A few weeks later his father, Roger Whaley, fell a victim to a terrible visitation of the plague, which carried off no less than 175 of the parishioners of All Saints' during the months of September and October of that fatal year.

Roger was evidently a freeman, for his son, Peter, on obtaining his majority, was admitted a freeman by right of birth (*jure natali*) on May 2nd, 1625, and paid the fee customary for the sons of freemen, of 3/4.†

* His will is at Somerset House. P.C.C., 4 Darcy.

† Roll of Freemen (Northampton Borough Archives).

Young Peter was brought up as a stationer, and soon made his mark in the town. He was one of the Bailiffs of Northampton in 1636, Chamberlain from 1640 to 1642, and Mayor in 1646-7:*

On 21st September, 1643, Peter Whaley was appointed by an ordinance of both Houses of Parliament, Receiver-General of the revenues of the King, Queen, and Prince of Wales, in Northampton and Rutland, together with the revenues of the Duchy of Lancaster, and the annual Tenths of the clergy within that county.

In 1646, he was bound in £3,000 to the King for the faithful discharge of his duties.†

In 1648, several attempts were made by the Royalist party to raise an insurrection, and strong measures had to be taken throughout the country to frustrate their efforts. The minute book of the Northampton Assembly contains the following entry, under June 27th:—

“Whereas the tymes in this kingdom are now verie dangerous, and there are mucche risings of the malignant partie to the disturbance of the peace thereof, that a new warre is feared—nowe at this Assembly, Mr. John Spicer, Maior, *Mr. Peter Whale* (and three others) are nominated Captains, to be enabled to raise all volutions (volunteers) they cane to be in companies for the defence of this Towne.”‡

Whaley was evidently one of the most influential men in Northampton in his day, and his name constantly occurs in contemporary documents.

On June 6th, 1654, he was elected M.P. for Northampton “to serve in the Parliament to bee held at Westminster the third day of September next.”

In 1655, he was receiver of Tenths for the counties of Northampton and Rutland, and was “desired to give account thereof by ye 28 of June next.”§

He was shortly afterwards chosen as Mayor of Northampton

* Northampton Borough Records II., 552, 562, and 568.

† Domestic State Papers, vol. DXIV, 94.

‡ Northampton Borough Records II., 441.

§ Lambeth MSS.

for a second time, and died during his tenure of office, 8th April, 1656, and was buried at All Saints. His death is thus recorded in Hall's MS. :—

“ This Mayor upon the Easter Tuesday, being the 8th day of April, died at Pilkington in Northamptonshire at Mr. Valentine Acton's house, whose death was very much lamented both by Town, and Country by reason of his public spirit ; who spent his whole endeavours to settle peace amongst his neighbours, and to do good to the whole town by maintaining their privileges to the utmost, and also did strive to advance the public stock, with many other good deeds, which will be a monument to his memory to the end of his days. He was buried upon the roth of April [April 12] with great solemnity, and Dr. Reynolds* preached his funeral sermon out of 1st Philippians, and 21st verse “ For to me to live is Christ, and to dye is gain.”

A copy of this interesting sermon is in the possession of Mr. Crick, of Northampton. The title page reads as follows :—

Deaths Advantage
opened in a
Sermon
preached
The last Summer at Northampton
at the
Funeral
of
Peter Whalley Esq.
Then Mayor of the said Town
and now upon the earnest desires of his Friends
published by Edward Reynolds D.D.
London
Printed by Tho : Newcombe for George Tomeson and
are to be sold at his shop at the Rose and
Crown in Pauls Churchyard, 1657.

At the end of Dr. Reynolds' sermon are several sets of verses (evidently by different authors), in eulogy of the late Peter Whaley. The following is an example :—

UPON HIS INTERRING IN THE CHURCH OF ALL SAINTS', NORTHAMPTON.
But say where shall this sacred dust
Lie till the raising of the just ?
This close lodg'd guest where shall he be

* Dr. Reynolds had been Vicar of All Saints from 1628 to 1629. He was afterwards Bishop of Norwich.

But for this world's eternity?
 What structures this? To whom related?
 Fame tels to saints 't was dedicated;
 If All Saints here a part should have
 St. Peter then may claim a grave;
 'Tis not that Apostolike he
 Lies here, yet Peter 'tis you see,
 And Saint he was sincerely true
 Saint Peter then may be his due;
 What ere he was, one part you see
 Here wrapped up in Mortality.
 His better part to God is gone
 His Warfare's finisht, work is done.
 Blest soul adieu, our loss's thy gain
 Thy pleasures full, while we in pain:
 Impartial Fame shall dresse thy story
 Thy Name lives here, thy soul in glory.

Whaley was evidently a man of considerable wealth. By his will, which is dated 3rd March, 1653-4, he leaves handsome bequests to his wife and children. He had two houses in Northampton, one purchased from Mr. Flinte, in which he resided himself; and a second, known as Tower Close, which he had bought from William Flower of London, Grocer.* The latter stood in Derngate, and had formerly been the home of Sir John Lambe. It is still known as Tower House.

By his wife, Hannah, Peter Whaley had eleven children, seven of whom survived him.

To his eldest son, Samuel, he left his house (after the death of his mother); Nathaniel the fourth son was to have Tower House. The third son, Daniel, was evidently an invalid, or perhaps of deficient intellect. His father left him an annuity payable out of the rents of Tower Close. To Peter, his second son, he gave £20 "and no more, for reasons best known to myself." To his daughter, Elizabeth, he left £300, and to his sons, William and John, £200 apiece.

Hannah, the widow of Peter Whaley, survived her husband for sixteen years. The exact date of her death, and her place of burial, are unknown; but her will is dated April 1st, 1671, and was proved (in the Prerogative Court of Canterbury), 22nd May, 1672.

Her eldest son, Samuel, had evidently threatened to be troublesome, for she leaves him certain legacies, "if he be

* Feet of Fines. Trin., 1650.

peaceable, and disturb not my executors, as I hope he will be." He is to have "the wainscott in the great parlour, the lead cistern, the furnace, the cooler, the meale tub, etc., etc."

To her son Nathaniel, she leaves her *two advowsons of St. Sepulchre's and St. Giles'*; also "my Bible bound in three volumes." Her son John was to have "Bishop Reynolds his works"; and the rest of her books were to go to his brother Peter. To Daniel, her son, she leaves a silver spoone, and "one of the little silver cups"; also a certain plot of ground for his life.

John Whaley, her son, is to receive £10, if he return from the East Indies. If not, it is to go to his son, John, when he attains the age of 12 or 14 years, to promote his education.

To "the common poore of Northampton," Mrs. Whaley bequeaths 40/- to be given in "two-penny white loaves" and to her five grandchildren "the eldest child of Samuel, the elder of Peter's, the eldest child of Nathaniel, the eldest of Betys, and the eldest of John's."—£20 each.

The will concludes with this pathetic injunction:—"And I charge you all my children with whom I have travailed in birth, that you take especial care of your poor brother Daniel," "and if any affliction befall him, that you succour, and comfort him all the daies of his life; and the blessing of him that was in the Bush be upon you, and yours, to the worlds end. Amen. Farwell, Farwell, your affectionate mother, Hannah Whaley."*

Very little is known about the majority of the children of Peter and Hannah Whaley. Of the eldest son, Samuel, something has already been said. He was the ancestor of the Whaleys of Cogenhoe and Ecton. Peter and Nathaniel, the second and fourth sons, both took orders, both obtained livings in the neighbourhood of Northampton, and both had large families.

In spite of this, however, neither of them left any male descendants in the second generation, though Peter was represented in the female line by the Watkins.

* P.C.C., 67 Eure.

The most important of the Children of Peter and Hannah Whaley were:—

(1) *Samuel Whaley* (of whom below).

(2) *Peter Whaley*.

Peter, the second surviving son of Peter Whaley, Mayor of Northampton, and Hannah, his wife, was baptized 1st January, 1634-5, at All Saints. He was educated at Queen's College, Cambridge, where he took the degree of B.A. in 1654. He afterwards migrated to Oxford, and was incorporated there 20th June, 1655; M.A. from All Souls College, 21st June, 1655; he doubtless intended in the first instance to study law, and was admitted as a student of the Middle Temple. In 1656, however, he had evidently changed his mind, for in that year we find him established as Rector of Cogenhoe. Here he remained for forty-five years, and he was eventually buried there, 19th April, 1701.

He had purchased the advowson of Cogenhoe, from a certain James Bond, and (by his will dated 3rd June, 1696), he leaves it to his wife, Jane Whaley, for one year only, and directs her to present his son Bradley Whalley*, if he be then living. The advowson is then to go to his son, Roger Whalley, Rector of Winwick, who is to pay the executors of the will £200. If this sum is not forthcoming, the advowson is to go to the executors.

To his son Roger he also leaves one-third part of the advowson of Mears Ashby. To his daughter Jane Whalley (if not married before his death), he bequeath £400. The will also contains the following clauses:—

"I give to my nephew, Mr. Peter Whalley, Gent, and my son, Mr. Roger Whalley, clerk, in trust for my son, Mr. Peter Whalley, and his two daughters, £250. To my son Peter's daughters, Mary £40, and Betty £10."

"Item my studdy of books I give to my sons Roger, and Bradley, to be equally divided betwixt them (my wife having first had out such English books as shee shall think fit for her owne reading)."

* The earlier members of the family spelt their name with one l; the later ones called themselves Whalley. In the intermediate stage both forms were used.

The wife here mentioned, was Jane Bradley of Bozeat, whom he married at Guilsborough, 2nd August, 1656. She was buried at Cogenhoe, 17th August, 1722.

Peter and Jane Whalley had eight children, but only three survived their parents.

(1) *Peter Whalley*, Gent., was baptized at Cogenhoe, 5th July, 1657. The date of his death is unknown. He was living in 1696, when his father's will was made, and he is spoken of as "deceased" in his brother Roger's will, 1732. He left two daughters:—

(1) *Mary Whalley*, married (a) at Winwick, 31st May, 1705, to Wm. Roase of Bozeat, by whom she had two sons, Peter and Wm. Roase. After the death of her first husband she married (b) — Bywater, living 1731, dead 1743.

(2) *Elizabeth Whalley* married Charles Thompson (still living 1743).

(2) *Roger Whalley*, Rector of Winwick, was baptized at Cogenhoe, 19th May, 1664; and matriculated at Wadham College, Oxford, 16th September, 1680; he afterwards migrated to Merton College. B.A., 19th March, 1684-5; M.A., 1687. In 1691, he was presented to the college living of Ponteland, Northumberland, and was instituted, 14th February, 1691-2. Two years later he effected an exchange with John Cartwright, Rector of Winwick. He was instituted to the Rectory of Winwick, 8th February, 1693-4, and held it till his death.

He was buried there, 22nd December, 1732. He appears never to have been married. By his will, dated 8th February, 1731-2, he leaves his lands in Ringstead, Denford, and Lilburn to his kinswoman, Penelope West, who lived with him; and after her death to his sister Jane,* wife of Wm. Watkin, of West Haddon. He leaves other property to his "two nieces, Mary Bywater and Elizabeth Thompson (daughters

* Ancestress of the Watkins, Vicars of St. Giles', and Rectors of Cogenhoe (see Whalley pedigree).

of my late brother Peter), to be vested in them independently of their husbands. Also I give my wrought bed with the quilt, and a pair of fine blankets thereto belonging, to my said kinswoman, Penelope West." (The will was proved at Northampton, 8th February, 1732-3).

(3) *Bradley Whalley*, who in accordance with the will of his father, Peter Whaley, succeeded to the living of Cogenhoe, in 1701. (For a sketch of his life, see chapter on Vicars of St. Giles'.)

(3) *Daniel Whaley*, third son of Peter and Hannah Whaley, was baptized at All Saints, Northampton, 20th October, 1636, and died unmarried March, 1695-6.

(4) *Nathaniel Whaley*, fourth son of Peter and Hannah Whaley, was born in 1638; and was baptized on July 1st, All Saints. He matriculated at Wadham College, Oxford, at 20th July, 1654; was elected a scholar, 1655; B.A., 10th October, 1657, and M.A., 3rd July, 1660. Fellow of Wadham, 1660-1673.*

In 1671, Nathaniel Whaley was presented to the living of Broughton (by his mother, Hannah Whaley, widow, and Peter Whaley, clerk), and was instituted 8th May, 1671. He was Rector for thirty-eight years, and dying in 1709, was buried in his Parish Church on August 2nd.

He published eight sermons in 1695, and two more in 1698, one against adultery, and the other "*of the Christian Warfare with a discourse showing the consistency of God's goodness with His foreknowledge of the fall of Man.*"†

His will is dated 27th July, 1709, and was proved at Northampton. He leaves all his lands in Broughton to his son Nathaniel "immediately after he has quitted his Fellowship at Wadham College, Oxford." Meanwhile they are to be managed by his son, John Whaley, and his nephew, Bradley Whaley, Rector of Cogenhoe.

His son John is to have his Northampton property, known as "Tower Grounds" in the parish of St. Giles'.

* Foster's Alumni Oxonienses.

† Bridges' Northants. II., 88.

To his sons Nathaniel and John, he leaves his library, except "Philological" books to the value of £5, which are to go to their brother Charles.

He gives the *advowsons of St. Sepulchre's and St. Giles'* to his son John, "except the next presentation to St. Giles', which I give to his brother Nathaniel."

He mentions his "good sister Gardiner" and his son-in-law, Henry Wills. The latter is to have a guinea to buy a ring.

He leaves £20 towards "the maintenance of a second Charity Schole for the education of poor children in the Town of Northampton, to be paid to the trustees so soon as so good a design shall take effect, and in the meantime to remain in the hands of my executors; and when established, I commit the care of it to the *Vicar of St. Giles'* for the time being."

This will was proved at Northampton, 10th September, 1709.*

Nathaniel Whaley married (17th April, 1673), Mary Palmer, daughter of John Palmer, Archdeacon of Northampton, and Rector of Ecton. She died in 1707, and was buried near her husband in Broughton Church.

Nathaniel and Mary Whaley had six children—four sons and two daughters. Of the latter, Ann, the eldest, married Henry Wills; the younger, Mary, was the wife of Wm. Wake, Rector of Walgrave.

The sons were Charles, Nathaniel, Peter (who seems to have died young), and John; of these:—

(1) Charles Whaley, was baptized at Ecton, 16 March, 1674-5. He lived in Northampton, and dying in 1724, was buried at St. Giles'. He left all his property to his brother-in-law, the Rev. Wm. Wake of Walgrave, and to his daughter, Mary Wake. (Will dated 26th April, 1724, proved 2nd June, 1724.).

(2) Nathaniel Whaley (the younger), was born at Broughton, and was baptized there, 9th May, 1677. He matriculated at Wadham College, Oxford, 27th October, 1694. He was an exhibitioner in 1695, and

* Book Quintus, f. 287.

obtained a scholarship in 1696. B.A., 1698; M.A., 1701. Fellow of Wadham, 1700-1715; and sub-warden of the college, 1709 to 1710.*

In 1701, he was presented by his father (Nathaniel Whaley, the elder), to the living of St. Giles', and he continued to hold it for eight years. He resigned in 1709, on becoming Domestic Chaplain to Thomas Lindesay, Archbishop of Armagh. In Ireland, he was Rector, first of Loughgilly, then of Donoughmore (or Castlecaulfield)† co. Tyrone; and eventually of Armagh. He died, 20th March, 1737-8, and was buried in Armagh Cathedral, where there is a monument to him, and his wife, Elizabeth Vincent. They appear to have had no children. The inscription on their monument reads as follows:—

M.S.
Nathanielis Whaley A.M.
qui agro Norhantoniense in Anglia oriundus
Scholae Etonensis alumnus
Collegii Wadhamensis Oxon. Socius
Studiis
humanioris literaturae philosophiae et Theologiae,
inter paucos inclaruit.
Ad hoc regnum accitus
a reverendissimo primate
Thoma Lindesay
parochiae primo de Loughgilly
deinde de Donaghmore
et hujusce demum de Armagh
constitutus est rector.
Pastor fuit fidelis
concionator copiosus et gravis
et tam fidei quam disciplinae primaevae
strenuus ubique assertor.
Juris canonici prudentiae singulari
municipalis etiam addidit scientiam
in utroque summe peritus.
Matrimonio habuit Elizabetham Vincent
e comitatu Leicestriae
generosa et antiqua stirpe prognatam
prudentem, pudicam, piam
conjugem tali viro neutiquam indignam.
Ambo
post vitam larga erga pauperes munificentia
erga omnes hospitalitate insignitam

* Foster's Alumni Oxonienses.

† Castle Caulfield is the civil name of the parish.

hic infra in beatae resurrectionis spe una quiescunt.
 Obiit ille 20th Mar., 1737 aetat. 60
 illa 10 Oct. 1736 aetat. 49.

By his will, dated 16th December, 1737, Nathaniel Whaley grants "the *right of nominating to my two vicarages*, commonly called St. Gyles's and St. Sepulchre's, in the town of Northampton," to my kinsman Bradley Whaley, Rector of Cogenhoe, and after his death to "Eyre Whaley, or to any brother of his being in Holy Orders," and failing such to my old friend the Rev. Dr. Tapp, Rector of Christchurch, in London. He leaves to "the church poor" of Armagh £10 to be distributed by his curate; and a like sum to the poor of Donoughmore. His lands in Broughton, Northants, he leaves to his eldest sister, Ann Wills; and his lands in Northampton to his younger sister, Mary Wake, widow. He leaves all his books, sermons, etc., to his brother-in-law, Richard Vincent, Rector of Donoughmore, co. Tyrone, who was to be one of his executors. The will was proved in the Prerogative Court of Canterbury, 30th June, 1738.

(3) John Whaley, the youngest son of Nathaniel and Mary Whaley was baptized at Broughton, 14th February, 1683-4. He took the degree of B.A. at Oxford, 1703; M.A., 1706. He was Vicar of St. Giles' from 1709 to 1710. He died in the latter year, and was buried 23rd October, at St. Giles'.

By his will dated 19th October, 1710, he leaves the advowsons of St. Giles' and St. Sepulchre's (bequeathed to him by his father in 1709) to his elder brother, Nathaniel Whaley. The will was proved at Northampton, 2nd November, 1710.*

We return now to the main line.

II. *Samuel Whaley* (son of Peter Whaley, Mayor of Northampton and Hannah, his wife), was baptized at All Saints', Northampton, 13th January, 1632-3. His father left him

* Book Octavus, f. 70.

"My dwelling house, after my wife's death, who has a half-share in it," and £100. He is also mentioned in the will of his mother, Hannah Whaley (1671). The date of his death is unknown. His eldest son was

III. *Peter Whalley*, Gent., mentioned in the wills of his grandmother, Hannah Whaley* (1671), and of his uncle, Peter Whaley, 1696.

He died 20th May, and was buried at Cogenhoe, 23rd May, 1740, aged 81 years.

By his will† made in the previous year (1st October, 1739), he leaves the bulk of his property to his loving wife, Sarah Whalley. She survived him nearly seven years, and dying on January 29th, 1746-7, was buried by her husband at Cogenhoe. Peter and Sarah Whalley had ten children, several of whom died in infancy. The most important were:—

(1) Peter (of whom below).

(2) Eyre Whalley, who was born 18th November, and baptized 3rd December, 1703, at Cogenhoe.

He was Rector of Ecton from 1738 till his death in 1762. He was buried there, February 2nd.

He married Barbara, daughter and heiress of Thomas Palmer, Rector and patron of Ecton, and by her, became the ancestor of the Whalleys of Ecton. (*See below*).

(3) William Doddington Whalley was baptized at Cogenhoe, 17th June, 1706. He was a surgeon at Hinckley, and died there, 24th September, 1778.

(4) Martha Whalley was baptized September 1st, 1701, at Cogenhoe, and married December 9th, 1723, to Matthew Linwood of Cogenhoe, by whom she had issue.

IV. *Peter Whalley* (son of Peter Whalley, Gent, and Sarah, his wife), was baptized at Cogenhoe, 18th April, 1693. He was an attorney-at-law, and lived for a time at Rugby, where most

* Hannah Whaley spelt her name with one l. Some of her grandchildren called themselves Whaley; others Whalley.

† Original Wills in Northampton Probate Office. To his son, Eyre Whalley of Ecton, clerk, he bequeathed £100 after his wife's death.

of his children were born. About the year 1729, he returned to Cogenhoe, and lived there till his death in April, 1772. He seems to have died intestate, and it was not until 14th June, 1783, that administration of his goods was granted to his son Peter Whalley, clerk. About the year 1719, he had married Elizabeth White of Hoby, by whom he had seven children. The date of her death is unknown. His second wife Frances was buried at Cogenhoe, 20th May, 1762.

Of his children only two lived to grow up :—

(1) Peter Whalley (of whom below).

(2) Sarah Whalley, baptized at Rugby, 20th March, 1726-7. She was married at Cogenhoe, 4th July, 1757, to Edward Islip Sibley by whom she had several children.

V. *Peter Whalley*, son of Peter Whalley, Attorney-at-Law, and Elizabeth his wife, was born September 2nd, and was baptized at Rugby, 20th September, 1722. He was educated at Merchant Taylor's School, 1731-1740, and matriculated at St. John's College, Oxford, 7th July, 1740. He was elected to a Fellowship at St. John's, 1743; B.A., April 13th, 1744; B.C.L., 29th January, 1768.

In 1748, he became Vicar of St. Sepulchre's, Northampton, but resigned in 1762. From 1762 to 1763, he was Rector of Ecton.

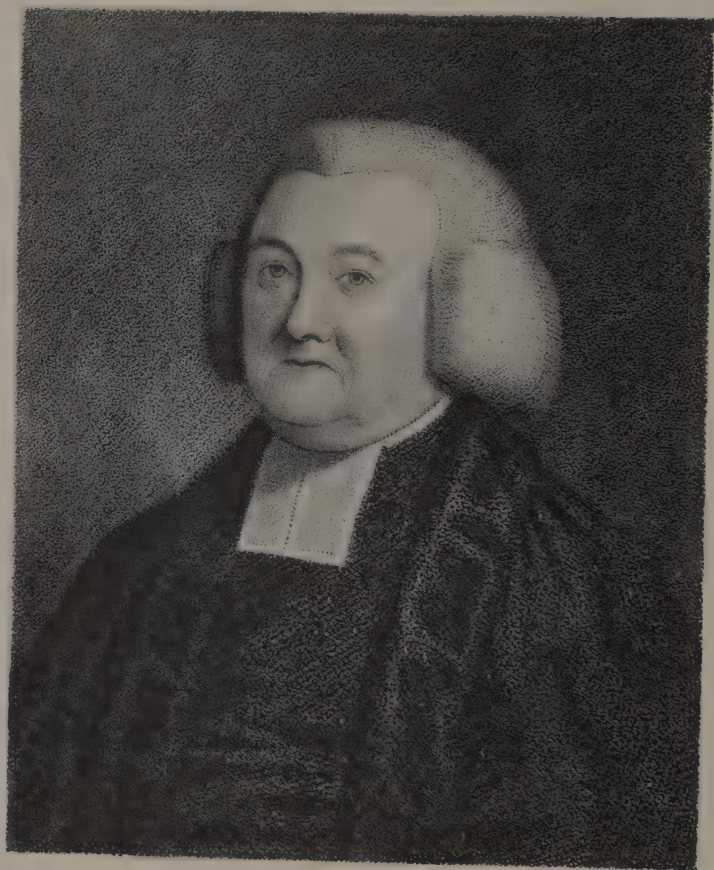
Meanwhile in 1752, he had become Master of Courteenhall Grammar School. His appointment to this office is recorded thus in the *Northampton Mercury*.*

"May 19th, at an assembly of the Worshipful the Mayor and Aldermen of Northampton, at their Guildhall, the Rev. Mr. Whalley, Vicar of St. Sepulchre's, was with the approbation of Sir Charles Wake, Bart., unanimously elected Master of the Freeschool at Courteenhall, in room of the Rev. Mr. Pasham, deceased."†

He seems to have been living at Courteenhall before his appointment, for his second son, Peter, was baptized there 8th March, 1751-2.

* *Northampton Mercury*, 25th May, 1752.

† James Pasham, was Vicar of Dallington, and died 11th May, 1752.



THE REV. PETER WHALLEY (1722 to 1791),
(Historian of Northamptonshire).

Whalley remained at Courteenhall for eight years, but resigned in 1760, on being appointed Upper Grammar Master*, of Christ's Hospital, London.†

He held the latter appointment from 1760 to 1776‡; and afterwards became Headmaster of St. Olave's, Southwark.

In January, 1766, he was chosen (by the Aldermen of London), Rector of the United Parishes of St. Margaret Pattens and St. Gabriel's, Fenchurch Street, and was instituted, February 5th. He held this living till his death in 1791. He was also Vicar of Horley, Surrey, from 1768 till 1791.

Peter Whalley was the author of various works (1) *An Essay on the manner of writing history* " (anon.), 1746; (2) *An enquiry into the learning of Shakespeare*," 1748; (3) *A vindication of the evidences and authenticity of the Gospels from the objections of the late Lord Bolingbroke*," 1753.

In 1756, he edited the Works of Ben Johnson, in seven volumes. His memoir of Johnson is described as "not injudicious in the main, though composed in a style uncouth and antiquated."‡

Whalley is best known to literary men, as the editor of Bridges' History of Northamptonshire. When Benjamin Buckler declined the work of preparing John Bridges' manuscripts for publication, the task fell to Whalley, who brought out Part I. in 1762. Lack of funds impeded the venture, and it was not until 1791, that the complete work was issued in two folio volumes.

There is a portrait of Peter Whalley in Harding's *Shakespeare Illustrated*.§

Peter Whalley was twice married:

(1) to Mary who was buried in the chancel of St. Margaret Pattens, 2nd August, 1767.

(2) to Betsy Jacobs, of List Lane, London (January

* The title of Head Master of Christ's Hospital did not exist in those days.

† *Northampton Mercury*, 13th October, 1760.

‡ Records of Christ's Hospital.

§ *Dictionary of National Biography*.

16th, 1768), whose extravagance brought him into financial difficulties.

He lived concealed for some months in the house of his friend, Francis Waldron, but his hiding place was at length discovered, and he was compelled to fly to Flanders. Here he died, 12th June, 1791, at Ostend.

He left no will, but the Administration Books at Somerset House show that the sum of £150, belonging to the parish of St. Margaret Pattens, was vested in the name of trustees, of whom Peter Whalley was the survivor. His widow, Elizabeth Whalley, and his only surviving children, Samuel Whalley, Elizabeth Harrison (wife of Charles Harrison), and Katherine Geogiana Whalley, Spinster, were summoned to administer his goods, but having failed to do so, on July 10th, 1792, the Court appointed trustees to administer his property to the amount of the £150* due to the Church of St. Margaret Pattens.

Elizabeth Whalley outlived her husband for twelve years, and died, 16th March, 1803. (*See Gentleman's Magazine*).

The Whalleys of Ecton.

Eyre Whalley, Rector of Ecton†, and Barbara Palmer his wife, had five children. Of these, three were daughters (all of whom died unmarried), and two sons, Palmer, the eldest of the family (of whom below), and John, who died in infancy.

I. *Palmer Whalley* was born 2nd January, and baptized at Ecton, 17th January, 1738-9. He matriculated at Lincoln College, Oxford, 5th May, 1756, aged 17. B.A., 1760; M.A., 1762.

He was Rector of Ecton from 28th February, 1763, till his death in 1803. He was also for a time Domestic Chaplain to Lord Brownlow. He died April 10th, and was buried, April 18th, 1803, at Ecton. It is expressly stated that he was "buried in linnen and the penalty paid."

He married Mary, daughter of Edward Gardner, Gent., of

* Limited Admon., 1792 (Somerset House).

† See above p. 299.

Lincoln, who was born 11th June, 1738, and was buried at Ecton, 23rd August, 1804. She also was "buried in linnen."

Palmer and Mary Whalley had five children, the three eldest of whom died in childhood. The fourth child,

II. *Thomas Whalley* was baptized at Ecton, 16th September, 1775. He matriculated at Brasenose College, Oxford, 10th, April, 1793, aged 17. B.A., 1797. M.A., 1799.

He succeeded his father as Rector of Ecton, 21st June, 1803, and held the living till his death in 1830. He died June 27th, and was buried at Ecton. He married Catherine Maria Packe (daughter of Charles James Packe, Esq., of Prestwold Park, Leicestershire), who died April 18th, 1817, aged 39 years, and was buried at Ecton, 24th April.

Thomas and Catherine Whalley had three sons:—

(1) John Christopher Whalley (of whom below).

(2) Thomas Palmer Whalley, baptized in London, 28th April, 1811; Captain 9th (Queen's Royal) Lancers; died 6th February, 1841, and was buried in the Cemetery near Harrow.

(3) Henry Charles Whalley, of the 70th Regiment, married Sophia, daughter of J. Story, Esq., of Lockington Hall, co. Leicester. She died, 7th March, 1874, at Hillmorton, and was buried there. He died at Rugby, 15th February, 1877 and was buried at Hillmorton. They had issue,

(1) Henry, died unmarried.

(2) Thomas Palmer Whalley, now of Leamington.

(3) Sophia, died unmarried.

III. *John Christopher Whalley* was born 1806. He matriculated at Brasenose College, Oxford, 28th April, 1824, aged 17. B.A., 1828. He was Rector of Ecton, 1831, to 1849, when he resigned.

He died 15th March, 1895, and was buried at Tunbridge Wells. He married Theodosia Barbara (daughter of the Hon. and Very Rev. Pierce Meade, and granddaughter of John, Earl of Clanwilliam) born 1804, died at Bognor, Sussex, 10th January, 1891, and was buried

at South Bersted, near Bognor. They had issue, four sons and two daughters :—

(1) Palmer Whalley (of whom hereafter).

(2) Percy Charles Whalley, born 12th February; baptized 23rd April, 1838, at Ecton. Lieut. Colonel R.A., now of Wodewaye, Teignmouth. Married 1880, to Florence Mabel, daughter of the Rev. T. Ewing, D.D., and has issue :—

(1) Percy Roger Whalley, born 1881, Capt. Worcestershire Regt.

(2) Humphrey Eyre Whalley (died in infancy).

(3) Barbara Florence Whalley.

(4) Pamela Doris Cicely Whalley.

(5) Cynthia Theodosia Monica Whalley.

(3) Edward Whalley, born 27th February, 1839, buried 5th July, 1839, at Ecton.

(4) Robert Whalley, born 1846. Lieut.-Col. late 39th Regt.

(1) Theodosia Maria Whalley, born 1834, married Arthur Raby, Esq., of H.M. Consular Service, and died without issue, 1871.

(2) Constance Monica Whalley.

IV. *Palmer Whalley*, born 18th December, 1835; baptized 1st March, 1836, at Ecton. Capt. Rifle Brigade. Died 5th March, 1904, buried at Pau, Basses Pyrenees, France.

He married 12th July, 1872, Eugenie, daughter of Capt. Koumannin of the Imperial Russian Hussars, and has issue, two sons and three daughters :—

(1) Alexander Edward (of whom hereafter).

(2) Charles Whalley, born 20th February, 1877.

(1) Mary Whalley, married J. McCallum, son of Colonel McCallum, Gordon Highlanders.

(2) Theodosia Whalley, married Eugène Gravelotte*, and has issue two children, René and Germaine.

* Eugène Gravelotte, is an Alsatian, and takes his name from the family property, on which the battle of Gravelotte was fought in 1870.

(3) Eugenie Whalley.

V. *Alexander Edward Whalley*, born 28th February, 1874. Married 29th April, 1909, Ursula, daughter of Wm. Abercrombie, of Manchester, and widow of Thomas Wm. Storey, Esq (son of Sir Thomas Storey, Kt., of Lancaster).

CHAPTER XX.

CHARTERS IN ST. GILES' CHURCH CHEST.

IN the Church chest of St. Giles' is a collection of ancient charters or deeds, nineteen in number. They were rescued from destruction by the late Mr. Richard Birdsall, who found the sexton of those days using them for lighting the stove! How many perished in this way it is impossible to say, but all antiquaries will be grateful to Mr. Birdsall for saving those which still remain, for some of them are of considerable interest, and they furnish us with the names of several Mayors and Bailiffs of Northampton hitherto unrecorded.

Two of these charters (one in Latin, and the other in French), will be printed verbatim, and of the rest, full abstracts will be given.

I.

REYNOLD OF GRENDON TO WALTER BARLIBOND.

Circa 1200-1220.

Sciant omnes presentes et futuri quod ego Willelmus filius Reginaldi de Grendon dedi et concessi et hac presenti karta mea confirmavi Waltero Barlibond domum cum tofto quam Willelmus de Paveli ante tenuit, et duas acras terre et dimidiam, quarum quinque rode jacent extra curiam Alani Newbond et quinque relique jacent in Westbrochis super Wrongelond, pro humagio et servicio suo et pro viginti solidis quos michi dedit pre manibus sibi et heredibus suis, habenda et tenenda de me et heredibus, Reddendo inde annuatim duos solidos ad duos terminos scilicet ad festum Sancte Marie in

Circa 1210.

Marcio xijcim denarios, et ad festum Beati Michaelis xijcim denarios pro omni servicio et exactione et consuetudine michi et heredibus meis pertinente.

Et ego Willelmus prefatus et heredes mei prefato Waltero et heredibus suis predictam domum cum tofto et terra predicta contra omnes homines warantizabimus.

Et ut donatio et concessio rata sit et inconcussa permaneant, ego Willelmus prenomminatus hanc kartam sigilli mei appositione roboravi, hiis testibus Reginaldo filio Reginaldi de Grendon, Willelmo de Kotis, Andrea filio suo, Magistro Eudone, Ricardo fratre suo, Willelmo de Hinnewic, Ricardo de Wilebi, Toma filio suo, Ricardo Barlebond, Willelmo filio Oicci, Johanne capellano tunc temporis in eadem villa, et multis aliis.



[TRANSLATION].

Know all men present and to come that I, William, son of Reynold, of Grendon have given, granted and by this my present charter confirmed to Walter Barlibond, the house and toft which Wm. de Paveli formerly held, and two and a half acres of land (of which five roods lie without the court of Alan Newbond, and the other five lie in Westbrochis upon Wrongelond) for his homage and service, and for 20/- which he has given me in hand, to have and to hold to him and his heirs of me and my heirs, paying yearly thence two shillings at two terms viz: at the Feast of St. Mary in March, twelve pence, and at the Feast of Blessed Michael twelve pence, in lieu of all service, exaction and custom pertaining to me and my heirs. And I, the aforesaid Wm., and my heirs, will warrant the aforementioned house, toft, and land against all men to the aforesaid Walter and his heirs.

And that this grant and concession may be ratified, and remain unshaken, I, the aforementioned William have confirmed this charter by appending to it my seal, these being witnesses,

Reynold son of Reynold de Grendon, William de Kotis, Andrew, his son, Master Eudes, Richard, his brother, William de Hinnewic, Richard de Wilebi, Thomas, his son, Richard Barlebond, William, son of Oicci, John, then chaplain in the township, and many others.

II. AND III. (DUPLICATES).

WM. LE ROUS TO HENRY LE GARLECMONGER.

JUNE 13TH, 1319.

William le Rous*, son and heir of William le Rous, of Northampton, remits, releases, and quits claim to Henry le Garlecmonger†, Burgess of Northampton, and Basilia, his wife, and their heirs, and assigns all his rights, etc., in a messuage in Abington Street, which the said Henry and Basilia formerly

* The family of Le Rous, at the beginning of the fourteenth century, held a position of considerable importance in Northampton. One member, Robert Le Rous, was Mayor in 1307 and 1324; M.P. for the Borough in 1313; and Coroner in 1321. Philip Le Rous was a Bailiff of Northampton *circa* 1290, and M.P. in 1295. In 1306 he was one of the four Coroners for the Borough, and in the same year received the honour of Knighthood. On May 24th, 1306, the King sent an order to the Sheriff to cause a new Coroner to be elected for Northampton "in place of Philip Le Rous *lately elected, before he received Knighthood*, as he cannot execute the office of Coroner in that town, because he intends to dwell at his houses (*domicilia*) and lands outside the Town." (Close Roll, 34 Ed. I., M. 1).

Another entry on the same Close Roll, records the fact that Sir Philip Le Rous, Kt., acknowledges that he owes a sum of £40 to the Prior of St. Andrew's, Northampton.

Three years later, Sir Philip was involved in a riotous attack on the servants of a certain John de Crombwell. Crombwell accused him and several others of having "assaulted and imprisoned his servants in Northampton, while on their way to him with horses and munitions, when he was in Scotland on the King's service. Moreover two of the said servants were slain by Le Rous, and his associates." Commissioners were sent down to enquire into the matter. (Patent Rolls, 2 Edward II., pt. 1, m. 4), but the result has not been recorded.

The exact relationship existing between Robert and Philip Le Rous, and Wm. Le Rous, whose charter we are now dealing with is, unknown, but we may safely assume that they all belonged to the same family.

† Henry le Garlecmonger was Mayor of Northampton in 1316 and 1325; and M.P. for Northampton 1319 and 1321 (See Notes on Deed No. VII.).

had by demise of Wm. le Rous, deceased, father of the grantor, for their lives, or for the life of the longer liver of the two : which said messuage is situated between the tenement formerly held by Adam de Courtenhall, and the tenement of Fyrmine le Rous.

The grant is now made absolute, together with all gardens, etc., towards (*versus*) "le Newlonde," to be held of the chief lord of the fee by the services accustomed, etc.

Given at Northampton on Wednesday next after the Feast of St. Barnabas, 12 Edward II., (13th June, 1319). Witnesses, Philip de Caysho*, then Mayor of Northampton, Simon de Launshull†, and Adam de Catteworth‡, Bailiffs of the same, Walter de Burgh§, Richard de Stratford, Thomas de Staunford||, Wm. de Burgh**, Walter de Patishull, John de Billing, Wm. de Shevisby, clerk, and others.



IV.

THOMAS DE HADDON TO ROGER SPROT.

6TH AUGUST, 1321.

Thomas de Haddon, Burgess of Northampton, and Isabel his wife, grant to Roger Sprot of Mears Ashby, and Matilda, their daughter, on her marriage, a certain messuage in Newland

* Philip de Caysho was Mayor 1318 and 1319; and M.P. for Northampton in 1316 and 1322.

† Simon de Launshull was M.P. for Northampton in 1324; and Mayor 1326 and 1327.

‡ Neither Adam de Catteworth, nor Simon de Launshull occur in the list of Bailiffs in the *Northampton Borough Records*.

§ Walter de Burgh was Mayor in 1321, 1328, and 1329; and ten times M.P. for Northampton between 1309 and 1330.

|| Thomas de Staunford was Bailiff in 1335 and Mayor in 1343.

** Wm. de Burgh was M.P. in 1314 and 1318.

(*Nova Terra*) in the town of Northampton, near the tenement of Henry le Ayler on the one side, and the tenement of John le Mercer on the other—paying yearly for the same one silver penny at Christmas, and rendering all services due to the chief lord of the fee. If the said Roger and Matilda die without lawful heirs, the property is to revert to the next heir of the said Thomas Haddon and Isabel.

Witnesses Walter de Burgh, then Mayor of Northampton, Wm. Elys and John de Cugenho, then Bailiffs of the same, Adam de Catteworth, Robert de Farndon, Walter Russel, Walter de Abinton, John de Billing, Wm. de Shevisby, clerk, and others.

Dated at Northampton, Thursday after the Feast of St. Peter ad Vincula, 15 Edward II. (6 August, 1321).

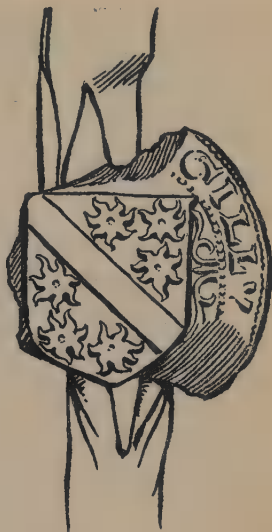
V.

HENRY DE ISHAM.

3RD DECEMBER, 1329.

Conutz soyt a touz qe cest escript vorount et orrount qe come Jeo Henri de Isham Burgeys de Norhampton tenges un tenement en la ville de Norhamptone, cestes a savoyr une porte qe amounte le entre de une charette en la venele qe va hors de Abynton strete vers la eglise de Seint Michel et boutte sur la porte des freres de Karme, de Johane la fizle Johan de Loughton, Johan Dardres, Johan de Throp et Annable sa femme pur deus soutz renduant par an come del heritage les ditz Johane, Annable, et Isolde qe feust la femme le dit Johan Dardres qe mort est, fizles et heir Johan de Loughton. Jeo lavantdit Henri de Isham moy sui attourne a eux de la dite rente de deus soutz par an, et graunte pur moy et mes heires desoreenavaunt a touz jours de payer la dite rente a eux et leur heirs pur le tenement avantdit. En tesmoignance de quele chose auxi bien les avant-

ditz Johane la fitzle le dit Johan de Loughton, Johan Dardres, et Johan de Throp, come ieo lavant-dit Henri a cestes escriptes endente entrechaungablement avoins mis nos seals par yces tesmoignes Wauter de Burgh donkes Meyr de Norhampton, Johan le Palmere, William de Burgh, Elies de Doddele Thomas le Moigne, Wauter Kay, et autres. Donnez a Norhampton le Dimaigne proschein apres la feste Saint Andreu, lan du regne Roy Edward le tierce pus le conquest tierce. (3 Dec., 1329).



[TRANSLATION].

Be it known to all who shall see and hear this writing, that whereas I, Henry de Isham, burgess of Northampton, hold a tenement, in the town of Northampton (to wit, a doorway, which is above the cart entry in the lane going from Abington Street towards the Church of St. Michael and abuts on the gateway of the Carmelite Friars) of Joan, the daughter of John de Loughton, John Dardres, John de Throp and Annabel his wife, for two shillings rent a year, as of the heritage of the said Joan, Annabel and Iseult (who was the wife of the said John Dardres), now deceased, daughters and heirs of John de Loughton.

I, the aforesaid Henry de Isham, have myself attorned to them for the said rent of 2/- a year, and undertake for me and my heirs from now henceforward for ever, to pay the said rent to them and their heirs for the tenement aforesaid. In Witness whereof as well the aforesaid Joan, daughter of the said John de Loughton, John Dardres, and John de Throp, as I, the aforesaid Henry, have set our seals to these writings interchangeably indented ; these being witnesses, Walter de Burgh,

then Mayor of Northampton, John le Palmer, Wm. de Burgh*, Elias de Doddele, Thomas Le Moigne, Walter Kay, and others. Given at Northampton the Sunday next after the feast of St. Andrew, in the third year of the reign of Edward III., after the conquest.

VI.

JOAN GREEN AND OTHERS TO THOMAS SUTTON.

PROPERTY IN ABINGTON STREET, NORTHAMPTON.

21ST DECEMBER, 1374.

Joan Grene, widow of Henry Grene of Isham, senior, Thomas Edeshale of Isham, and Joan his wife, John Curteys, Parson of the Church of Pysford, grant to Thomas Sutton† of Northampton, fisherman (*piscator*), and Agnes his wife, and Lawrence, son of the said Thomas Sutton, a messuage with garden, close and buildings, etc., situated in "Abyndon strete," Northampton, between the tenement of Lawrence Haddon‡ on one side, and that of Simon Rous on the other. The said Thomas Sutton, Agnes, and Lawrence are to hold the above-mentioned premises for their lives, or for the life of the longest liver, paying annually to the grantors and their heirs 16/8 sterling at Easter, the Nativity of St. John the Baptist, the Feast of St. Michael the Archangel, and the Nativity of our Lord, in equal portions, and rendering to the chief lord of the fee the services due and accustomed. It shall not be lawful for the said Thomas Sutton, Agnes, or Lawrence, to surrender the said messuage to the grantors, or to any other person; nor to let it for rent wholly or in part (without the special permission of the grantors), under a penalty of 100/- from them to be recovered. The grantees are to maintain and keep in repair the said messuage and buildings without waste or destruction.

If the rent is in arrear a fortnight (*quindenam*) after any of the aforesaid feasts, it shall be lawful for the grantors or their

* See Notes to Deed No. II.

† Thomas Sutton was Mayor of Northampton in 1383.

‡ Lawrence Haddon was M.P., 1368, and Mayor in 1381.

heirs to distrain on the premises until full satisfaction has been made for the rent and arrears.

Given at Northampton, on the Feast of St. Thomas the Apostle, 48 Edward III. Witnesses, John Colyn*, then Mayor of Northampton, Robert Eketon, and John Malpast†, Bailiffs of the same, Simon Daventre‡, Richard Raulynes**, Wm. Pysford,†† John Molyner, and others.



VII.

ROGER BROMLEY AND JOHN CURTEYS.

26TH MARCH, 1401.

Roger Bromley§, Vicar of Moulton to all greeting, etc. Whereas John Curteys||, Parson of Pitsford, has lately given in fee simple to me, Roger Bromley, and John Houghton, of Northampton, Walter Waldegrave of Pitsford, and Richard Siwell of Pitsford, 16/8 annual rent from a tenement in Abington Street, Northampton, formerly belonging to Henry Garlikmonger of Northampton which Agnes Sutton, (late the wife of Thomas Sutton|||, fisher) holds for life of the said John Curteys) together with the reversion of the same after the death of the said Agnes, on the following condition (whereof the said Agnes Sutton has made attornment [acknowledgement as feudal lord] to me, the said Roger). Know all that we

* Not mentioned in the list of Mayors in *Northampton Borough Records*.

† Not mentioned in list of Bailiffs. Robert Eketon was M.P. in 1377. John Malpas was M.P. in 1376.

‡ Simon Daventre was Mayor in 1380, 1386, and 1390; and M.P. in 1382.

** Richard Rawlins was Bailiff in 1379; and M.P. in 1382.

†† Wm. Pysford was M.P. in 1382; and Bailiff in 1392.

§ Roger Bromley, Vicar of Moulton, 1373 to 1404.

|| John Curteys was Rector of Pitsford c. 1371 to 1400.

||| Thomas Sutton was M.P. for Northampton in 1368; and Mayor in 1383.

were enfeoffed on condition of re-enfeoffing the said John Curteys, during his life whenever he shall please; and if he die without being re-enfeoffed, then to enfeoff the next heir of the said Henry Garlikmonger in the reversion.

If this is not done it shall be lawful to the said John Curteys and his heirs to enter upon the said rent and reversion of the said tenement, and hold it as their own free tenement: because the said John Curteys would be unwilling for the peril of his soul to disinherit thereof the heirs aforesaid of Henry Garlikmonger. For the said John Curteys has made a declaration that Elizabeth, wife of Thomas Peyntour of Northampton was kinswoman and heir of the same John Curteys in the reversion, as daughter and heiress of Wm. Garlikmonger,* son and heir of Adam Garlikmonger, brother of the aforesaid Henry Garlikmonger. And for the due performance of this, I, the said Roger with my fellow feoffees have caused the said Agnes Sutton to make attornment to the said Thomas Peyntour and Elizabeth, his wife, for the rent and reversion aforesaid. Dated at Northampton, 26th March, 2 Henry IV. (1401). Witnesses Henry Caysho,† Thomas Overton,‡ Wm. Hanrad of Pitsford, Nicholas Bernhill, Hugh Hykedon, Alexander Barber and others.

* . . . GARLIKMONGER.

BASILIA =	HENRY		ADAM
	GARLIKMONGER,		GARLIKMONGER,
	Mayor of Northampton,		Bailiff of Northampton,
	1316 and 1325.		1343. M.P. for
	M.P. for Northampton,		Northampton, 1337-8.
	1319 and 1321.		

WILLIAM GARLIKMONGER
He was pardoned in 1327 for
the death of Wm. de Staunford
(Pat. Roll, 1 Ed. III., pt. I. m. 12)

THOMAS PEYNTOUR, = ELIZABETH GARLIKMONGER
of Northampton:

† Henry Caysho was Mayor in 1395 and 1409.

‡ Thomas Overton was M.P. for Northampton, 1396-7; Mayor in 1403.

VIII.

RICHARD SMYTH OF WESTON FAVELL TO JOHN HARRYES OF NORTHAMPTON.

5TH FEBRUARY, 1453-4.

Richard Smyth, of Weston Favell, and Alice, his wife, formerly the wife of Thomas Tuwe, of Northampton, weaver, deceased, grant to John Harryes, of Northampton, Baker, all their estate (*statum*) which they have for the term of the life of the said Alice, in two cottages (formerly the property of the said Thomas Tuwe) in "le Whytefrerelane," Northampton, between the tenement of Wm. Par, Mercer, on the south side, and the garden of Thomas Brovun [Brown], Corviser, on the north. Which two cottages the said Alice lately had by a bequest of the will of the aforesaid Thomas Tuwe (enrolled in the Memoranda Rolls of the Town of Northampton), for the life of the said Alice, as in the said will more fully appears. The said Alice has ratified the said grant in open court, according to the custom of the said town.

Given at Northampton, 5th February, 32 Henry VI.

Witnesses, Wm. Syward, then Mayor of Northampton, Wm. Hegge, and Wm. Heyrowe, then Bailiffs of the same, Wm. Russheden, Draper, John Oxenford, Tailor, and others.

IX.

WM. LE FREMAN OF ROTHERSTHORP TO ROBERT CARPENTER.

Circa 1250.

Wm. le Freman, of Rothersthorp, with the consent of Maud, his wife, grants to Robert Carpenter (*Carpentario*) of the same, and Joan, his wife, his house next his great grange towards the north, together with part of his court (*curia*), which part is 128 feet long, and 34 feet wide, with the hedge (*hayo*) thereto belonging and standing in its length by the King's highway (*viam regiam*) according to the lineal measurement of the court; together with $3\frac{1}{2}$ acres of arable land in the fields of

the same, of which $\frac{1}{2}$ an acre lies on "le Woweland," between his land, and the land of Maud, wife of Peter; and $\frac{1}{2}$ an acre at Balkenaker, between his land and that of Ralph, son of Geoffrey Atte Well (*ad fontem*); and $\frac{1}{2}$ an acre on "le Whyte sond" between his land and that of Richard, son of Geoffrey; with one rood of meadow lying "in le hay" between the meadow of the master of St. John's Hospital, Northampton, and the meadow of Thomas, son of John Gilbert.

The said Robert and his wife are to hold the premises above-mentioned for their lives, rendering annually to the said Wm. and his heirs, two silver pennies at two annual terms, viz.: one penny at the Feast of St. James the Apostle, and the other at the Feast of St. Paul for all services, exactions, etc.

Witnesses, Henry de Longeville, John Malesoueres, Wm. de Aula, Thomas, son of Osbert, Richard Bercar, Ralph le Warde, John, the Clerk, and others.

X.

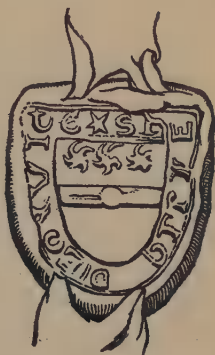
HENRY DE BOYVILE TO JOHN, SON OF SIMON MALESSOUERES OF ROTHERSTHORPE.

Circa. 1260.

Henry de Boyvile grants to John Malessoueres, son of Simon Malessoueres, of Ryyers Trop [Rothersthorpe], a fee and rent (*feodum et redditum*) to wit 24/- of annual rent out of a virgate of land which Richard, son of Robert le Oyselur*, and Thomas, son of Hosbert, formerly held of him in the town of Rothersthorpe, together with wardships, reliefs, escheats, heriots, and other profits pertaining to the same land. He grants also to the said John, the same power over the bodies of the said Richard and Thomas, as he ever had in them while they were his tenants. John Malessoueres is to render to the chief lord the services due and accustomed; and to Henry Boyvile and his heirs one penny at Christmas for all secular services and demands.

* Oiseleur, bird-catcher, fowler.

Witnesses, Henry de Longville, of Thorpe (*Longavilla in Trop*), Wm. de Lasale*, of the same, Adam le Vineter, of Middleton, Wm., son of Thomas Malessoueres†, Lawrence Mallore, Philip Malessoueres, Robert Heyr, of the same, and others. Undated *circa* 1260.



* *de la sale*=*de Aula* (Hall).

† The family of Malsors or Malesoures, who gave their name to Milton Malsor were important landowners in Northamptonshire, in the thirteenth and fourteenth centuries, and held property at Milton Malsor, Rothersthorpe, and Collingtree.

In the reign of Henry III., John Malesoures held one Knight's fee in Milton and Collingtree. In 1295-6, this Knight's fee was in the hands of Wm. Malesoures, who held it of Wm. Bardolph, who held it of the King *in capite*. In 1315-6, John Malesoures was Lord of Milton; and in 1346, he accounted for one Knight's fee in Milton and Collingtree. From him it passed to Sir Thomas Malesoures, Knight, who in 1361, assigned it to Hugh Malesoures, his brother, for life with remainder to Amicia, daughter of the said Thomas, and her heirs, and failing them, to the heirs of the said Hugh Malesoures. In 1365, Hugh Malesoures was in possession of this Manor; but in 1388-9, Amicia (daughter of Sir Thomas Malesoures) and Robert le Veer, her husband, possessed the Lordship of Milton.

In addition to their Northamptonshire estates, the Malesoures family also possessed lands at Lubbenham in Leicestershire, which seems to have been, at least for a time, their principal seat.

William Malesoures was Lord of the Manor of Lubbenham in 1273. In 1317, John Malesoures of Lubbenham, released to John Hemmyngburgh, parson of Milton and Collingtree, all services due to him for half a virgate of land in Milton, granted to the said churches by his ancestors. The King confirmed the release on November 16th, 1317. (Patent Roll 11 Edward II., m. 15).

Six years later, John Malesoures of Lubbenham, and Ralph, his son, of Milton, acknowledge that they owe Ralph de Caysho, of Northampton, £100, to be levied, in default of payment, on their lands and chattels in the County of Northampton. (Close Roll, 16 Ed. II., m. 9, dorset).

In the following year, John Malesoures of Lubbenham, Sir Wm. de Staunton, Knight, and others were concerned in a violent attack on the servants and lands of Hugh le Despencer, Earl of Winchester, the unpopular favourite of Edward II. (Patent Roll, 17 Ed. II., pt. 1, m. 5, dorset).

In 1346 (when an aid was granted for knighting the Black Prince), Thomas Malesoures was assessed at 5/- for $\frac{1}{4}$ of a Knight's fee in Lubbenham, which he held of the Countess of Pembroke, in the Honour of Huntingdon. (Nicholls' History of Leicestershire, II., 697).

XI.

ROBERT, SON OF WM. LE FREMAN TO HENRY
MALESSOUERES.

18TH MARCH, 1277-8.

Robert, son of Wm. le Freman, with the consent of Joan, his wife, and of his heirs, grants to Henry, son of John Malesoueres, of Trop [Rothersthorpe] and Agnes, his sister, and the heirs and assigns of Henry, one half virgate of land within and without the township of Mideltone [Milton Malsor] for his service, together with a messuage, toft, and croft pertaining to the same (of which $\frac{1}{2}$ virgate, toft and croft he had been enfeofed by the said John Malesoueres).

The said Henry and Agnes are to hold the premises of the chief Lord of the fee, performing the services due and accustomed.

Witnesses, William, son of Piers, Philip Malesoueres, Robert Eyr, Hugh de La Stawe [Stowe], Robert de Stok, Thomas de Lisurs, John Le Vineter, David Haldeyn, William Abraam, and many others. Given at Middleton, Friday before the Feast of the Annunciation of the Blessed Virgin, 6 Edward I. [18th March, 1277-8].

Shortly afterwards, he himself received the honour of Knighthood. In 1355, he brought an action against Master Simon de Dingley for refusing to render an account of the time when he was his bailiff at Lubbenham. Simon did not appear, and was outlawed in consequence, but eventually surrendered at the Fleet Prison (Patent Roll 29 Ed. III., pt. 2, m. 23).

In 1357, Sir Thomas Malesoueres was one of the Justices appointed by the King to see that the Statute of Labourers, and the Ordinance of Weights and Measures, were duly observed in the County of Leicester. (Patent Roll 31 Ed. III., pt. 1, m. 20, dorso.).

Another, probably a junior, branch of the family, were living at Rothersthorpe in the fourteenth century. In 1332, William, son of John Le Malesoueres, of Rothersthorpe, was summoned to appear before the King's justices of Oyer and Terminer, for cutting off the finger of John, son of Gilbert Sygard of Gayton. He did not appear, and was outlawed. On November 4th, his outlawry was removed, on a certificate of Geoffrey le Scrope, Chief Justice, that he had surrendered at the Marshalsea Prison. (Patent Roll, 6 Edward III., pt. 3, m. 12).

Twelve months later, his brother Henry (son of John le Malesoueres of Rothersthorpe) was also in trouble with the authorities. He was imprisoned in Rockingham Castle for trespass of vert in Salcey Forest, but obtained letters from the King, ordering Robert de Ufford, Keeper of the Forests, or his deputy to bail him out. (Close Roll 7 Ed. III., pt. 1, m. 6).

XII.

ROBERT, SON OF WM. LE FREMAN TO JOAN LE
MALESSOUERES.

November, 1308 ?

Robert, son of Wm. le Freman, of Rothersthorpe, grants to Joan, daughter of John le Malessoueres, of Rothersthorpe, his capital messuage, with toft and croft, garden and dove-cote, and $12\frac{1}{2}$ acres of arable land together with the meadows, pastures, etc., pertaining to the said land and tenement ; and together with rents and reversions, and dower when it falls in, in the town and fields of Rothersthorpe, viz. : the reversion of two acres of land, and a rent of two pence of Robert le Carpenter, of the same town ; and of two acres of land of Richard Main ; and $1\frac{1}{2}$ acres of land of John Malesoueres, of Rothersthorpe, and a rent of one penny ; and $1\frac{1}{2}$ acres of land of Geoffrey Waryn, and a rent of one penny ; and of the heirs of John le Freman, of Mideltone [Milton Malsor], four pence rent.

The lands, rents, etc. aforesaid, are to be held by the said Joan for her life, and she is to render to the chief lord of the fee, all the services due and accustomed etc. Given at Rothersthorpe, Sunday after the Feast of All Saints (3rd November, 2 Edward II.*, these being witnesses, Sir Simon Vicar of Rothersthorpe, John Malessoueres, of the same, Stephen Longeville (*de Longa villa*) of the same, Wm. de Aula [Hall], Richard Bercar, Thomas Fell, William called Martin, clerk, and others.

XIII.

MARGERY LE FREMAN TO STEPHEN DE
WOLVIRTON.

23RD APRIL, 1333.

Margery, daughter of John Le Freman, of Middleton [Malsor] grants to Stephen de Wolvirton, her whole share of

* The date is doubtful. The words are "anno Regni Regis Edwardi quinto secundo," but quinto has been erased (by a dotted line beneath the word). One of the witnesses was Simon, Vicar of Rothersthorpe, who was instituted, Dec., 1301. It is probably meant for 2 Edward II. (1308).

one-fifth part of a messuage in Rothersthorpe, and one acre of arable land on Alewyneakir in the fields of Rothersthorpe, which descended to her hereditarily (*hereditarie*) on the death of her father as her share of the inheritance, when divided between her and her sisters. Which part of the said messuage is situated near the tenement of Robert Couine on the one side, and that of Richard Felle and Lecia, his wife, on the other ; and the said acre of land lies between the land formerly held by John Malesoueris, and the land of William Godyer.

Given at Rothersthorpe on Friday, the Feast of St. George, 7 Edward III. Witnesses, William Atte Hall, Philip Malesoueris, Robert Freman, Richard Felle, Robert Lawrence, Wm. de Langetofte, David Haldeyn, and others.

XIV.

AGNES LE FREMAN TO HENRY MALESOUERES.

NOVEMBER 2ND, 1342.

Agnes, daughter of John le Freman, of Middeltone [Milton Malsor] grants to Henry Malesoueres, of Throp, all her rights in the lands and tenements which lately belonged to her sister, Lecia, in the town of Middeltone by Colyntre, and in Retheresthrope [Rothersthorpe].



Given at Middleton on Saturday, All Souls Day, 16 Edward III. Witnesses, Philip Malesoueres, Wm. Atte Hall, Henry Child, John Bachiler, Thomas Skynnere, and others.

XV.

JOAN, WIDOW OF ROBERT LE FREMAN TO AMICE
DE QUENTON.

29TH SEPTEMBER, 1344.

Joan, widow of Robert le Freman, of Retheresthorpe, grants to Amice*, daughter of Philip de Quenton, Knight, nine acres of arable land in the fields of Rothersthorpe; of which one acre lies at Whitesond in the fields of Thorp; half an acre in the same field at Horspol; half an acre at "le Inlond"; and one acre at Ismere in the same field. And in the south field one acre lies at Holewell; one acre at Slaughtornhedge [Sloethornhedge]; and one acre at Walewort. In the west field one acre at Cocklesdych; one acre at "le Buttes"; one acre "uppe the hull." Joan le Freman has only a life interest in the above, which she grants to the said Amice, to be held free of all services.

Given at Rothersthorpe on the feast of St. Michael the Archangel, 18 Edward III. Witnesses, Wm. Atte Halle, Wm. de Langetoft, Wm. Malesoueres, Richard Felle, Robert Lawrence, and others.

XVI.

RICHARD, SON OF THOMAS FALKE TO HENRY
MALESOUERES.

31ST OCTOBER, 1342.

Richard, son of Thomas Falke, grants to Henry Malesoueres, of Throp, and his heirs all rights and claims which he has in those lands and tenements which he lately acquired by the grant and feoffment of Adam Eyr, of Middleton, in the town of Middleton and Rothersthorpe.

Given at Rothersthorpe, Thursday, the Eve of All Saints, 16 Edward III. Witnesses, Philip Malesoueres, Wm. Atte Hall, Wm. Malesoueres, John Bachiler, John Geffrei, of Throp, and others.

* Amice was one of the three co-heiresses of Sir Philip de Quinton, of Quinton, Kt., and Alice, his wife. Bridges' Northants. I., 384.

XVII.

RICHARD MOTON AND JOHN ADDESTOKE TO JOHN MALESORS.

MAY, 1368.

Richard Moton, Vicar of Ravensthorpe, and John Addestoke, Vicar of Spratton, grant to John Malesors, Rector of Great Creaton, all the lands, tenements, rents, reversions, and services in the towns of Retheresthrop, Gayton, Descote, Derescote, Edenscote,* Middleton, Colingtree, Hakelington, Creaton Magna, and Creaton Parva, in the County of Northampton, and Lobenham, co. Leicester, which they had by grant and feoffment of the said John, with the exception of one messuage and orchard, formerly held by Richard de Lodyngton; fifty-seven and a half acres of land in Great Creaton, which John, son of Simon, formerly held; and the reversion of all the meadow pertaining to the land aforesaid, which said meadow, John Moyne, Senior, holds for his life, by grant of John Malesors, Rector of Great Creaton; and except one virgate of land in Little Creaton, which Margaret, formerly the wife of Wm. de Olney, held for her life. All these lands (with the above-mentioned exceptions) are hereby granted to the said John Malesors for his life—to be held of the chief lord of the fee by the services due and accustomed. And after his death, the said lands, reversions, etc., are to remain to Richard, son of Gregory de Swynford, and Katherine Malesors, his wife, and the heirs of their bodies for ever. And if the said Richard and Katherine die without issue, then the lands, etc., shall go to the issue of the said Katherine. And if she dies without issue—then the said lands shall go to the right heirs of the said John Malesors. Witnesses, John de Swynford†, Lord of Spratton, John de Creton‡, Robert

* Descote, Darlescote and Edenscote (or Escote) are all hamlets of Pattishall. Not a single house now remains at Descote. See Baker's *Northants.* ii., p. 306.

† John de Swynford died 1371, and was buried at Spratton, where there is a fine monument to his memory. (*Victoria Hist. Northants.* i., 407).

‡ In 1346, upon the levying an aid for the knighting of the Black Prince, John de Creton and John Montagu accounted for one small fee in Little Creaton and Spratton,

Dyve,* Lord of Holewelle, Wm. Yunge, of Spratton, Henry Haddon, of Great Creaton, and others. Given at Great Creaton, Tuesday after the Feast of St. Philip and St. James, 42 Edward III. (1368).

Attached to this charter is a seal, which, though considerably defaced, is still of much interest. Dr. Walter de Gray Birch (Keeper of Seals in the British Museum) to whom it was submitted, describes it thus:—

“ The shield does not appear to be heraldic. The charges are a saltire, between, in chief an uncertain object, in base a flower slipped and leaved ; at dexter side a lion passant ; on sinister side an uncertain device. The legend appears to be : “ *Sigillum Willelmi de Hothorp, Vicecomitis de . . . d.* ”

XVIII.

JOHN MULSHO OF GEDDINGTON TO JOHN GEFFREY.

OCTOBER, 1361.

John Mulsho, of Geytyngton [Geddington], and Margaret, his wife, daughter of Wm. Atte Halle, of Retheresthrop [Rothersthorpe], grant a power of attorney to Sir John Geffrey, of Rethersethrop, Chaplain, to deliver in their name to Sir John Malesouers, parson of the Church of Creton Magna, and his heirs, full seisin in all their lands and tenements in the towns and fields of Retheresthrop, Gayton, and Keselyngbury, according to the tenor of a certain charter given to the same Sir John Malesouers.

Given at Retheresthrop on Sunday next after the Feast of St. Dionisius, 35 Edward III.

XIX.

WM. PEGGE.

16TH JANUARY, 1517-8.

Wm. Pegge, son and heir of Reginald Pegge, grants to Walter Mantell, Esq., John Vice, Thomas Parker, Gent, and

* The Dyve Family were important landowners in Church Brampton and Harleston.

Samson Burnell, yeoman, all his messuages, lands, tenements, rents, reversions, and services in Reddersthorp [Rothersthorpe] in the County of Northampton, to have and to hold the same to the use of the grantor and his heirs, and for the carrying out of the provisions of his last will. The property is to be held of the chief lord of the fee, by the services due and accustomed.

The aforesaid Wm. Pegge constitutes his beloved in Christ, Richard Burnell, and Nicholas Ingram, his attorneys, to enter upon the said lands, etc., and in his name deliver them to the said Walter, John, Thomas, and Samson.

And the aforesaid Wm. Pegge and his heirs will warrant, all those lands, tenements, etc., aforesaid to Walter, John, Thomas, and Samson, to the use aforesaid, against all men. In testimony of which his seal has been affixed to this present charter. Given 16th January, 9 Henry VIII.

APPENDIX A.

MAYOR-CHOOSING IN CHURCH.

(See Chapter III., pp. 16-20).

At Grampound, an old Borough in Cornwall, was a chapel of ease erected in 1421, and used for public worship until 1815. Then it fell into ruins and had entirely disappeared by 1827. It contained seats for the Mayor and Corporation. If they could not agree at once at the annual Mayor-Choosing in the Town Hall, they retired into this Chapel, where they remained until they were unanimous.

APPENDIX B. (See page 30).

WILL OF MARGARET HARWEDON.

1485. 2nd September. Margaret Harwedon bequeaths "to the vycar of Seynt Gyles of Northampton, wher I am dwelling, for my mortuary *my best jewell* after the custome of the same towne of Northampton."

She leaves her body to be buried "in the Churche of Al Holowys of Harowedon the More (Great Harrowden) in the shyre of Northampton." (Lansd. MS. 1028, f. 140.).

APPENDIX C.

PENSION TO PRIEST OF ST. GILES', 1548.

Pensions appointed 22nd June, 2 Edward VI. [1548].

Wm. Hargrave, Priest, lately celebrating in the Church of St. Giles', Northampton, 66/8.

(Augm. Office Accounts, Exch. Q. R., Bundle 75, No. 23).

Wm. Hargrave was the Priest maintained by the Gild of St. Clement (see page 36).

APPENDIX D. (See page 56).

1653. "A great division between the Mayor [Lawrence Woolaston] and the Parish of St. Giles." (*Northampton Mayors and Bailiffs*, see footnote on p. 131).

1661. "Upon ye 18th of Feb., 1661, there was a very great wind. People were afraid to goe abroad. It blew down severall houses and trees and especially fruit trees, and unstript many houses. It blew up and rolled together the lead of several churches. It blew ye battlements off St. Sepulchre's Church close to ye spire on ye West side, and *blew downe two wether cocks of St. Gyle's Steeple.*" Lee M.S. (MS. Top., Northants c., 9, f. 112. Bodleian Library).

APPENDIX E. (See page 57).

RELIGIOUS CENSUS IN 1676.

St. Giles', Northampton, 508 Conformists ; no Papists, and no Nonconformists.

All Saints', Northampton, 1594 Conformists, no Papists, and 38 Nonconformists.

St. Sepulchre's, Northampton, 433 Conformists, no Papists, and 5 Nonconformists.

St. Peter's, Northampton, no return.

(From a Manuscript in the Wm. Salt Library at Stafford, printed by the late Mr. John Taylor in *Antiquarian Memoranda*, xxvii.)

APPENDIX F. (See page 60).

WILL OF MARY RUSHTON,* (WIDOW) OF ST. GILES',
NORTHAMPTON.

Dated 6 April, 1676 ; proved 23 August, 1679.

"Mary Rushton, of Northampton, widow, considering the great uncertainty of this mortall life, doe in reasonable health

*Mary Rushton was buried at St. Giles', 26th August, 1679. She was doubtless a member of the family of Rushton of Northampton, who entered their pedigree at the Heralds' Visitation, 6 April, 1682.

and in perfect memory, make this my last will and testament
 "My will is that my funeral be very decent, and in the day tyme with noe other company then the persons above named (18) or about that number, and that there bee a velvett hearse cloth, and about 3 douzen of scutchins (escutcheons) from London, and a white coffin of 40/- price, and that the roome I dye in, and what other parts of the house shalbee thought necessary, bee hanged with blacks."

"The persons above named" were Mr. Buckby and his wife (donors of St. Giles' Church plate), Dr. Danvers, Mr. Arthur Goodday, his wife, and son, and twelve others, to each of whom the testatrix bequeathed "a mourning ring of the value of 15/- with my name engraved, if they attend my funeral."

"And I assigne one hundred pounds* for the discharge of my funerall, and whatsoever remaynes thereof shall goe to my executor." The executor was Arthur Goodday, a prominent member of the congregation of St. Giles'. (Northampton Probate Office Wills, Book E., 142).

The "Scutchins" here alluded to are often mentioned in the accounts of painter-stainers, who supplied them in quantities of from one to three dozen for funeral purposes. They were probably carried in the funeral procession by mutes, and also used for decorating the hearse. "Every Gentleman was interred with Funeral Escocheons." (Holmes' Armoury).

For information with regard to "Memorial Rings," the reader is referred to a handsome volume by Mr. F. A. Crisp, (1908), in which 1,025 of these rings are described. In the introduction he says: "From the plain ring of gold of early times, the Mourning Ring had by the middle of the seventeenth century, assumed certain features of a distinctive character, and it is at this peiod that it becomes the "Memorial Ring," that is to say a ring bearing a distinct inscription in memory

*Very large sums were expended on funerals in the seventeenth century. The £100 mentioned in this will, would be equivalent to at least £400 at the present value of money.

of one who had departed. Indeed the increase, if not the origin, of Memorial Rings may be said to be due to the rings made for the horror-stricken loyalists, and inscribed to the memory of King Charles, with such inscriptions as *Emigravit Gloria Angli*: Ja: the 30, 1648. The custom of giving rings spread rapidly, and the numbers given soon became very great." At the death of Pepys, the Diarist, 123 rings of values varying from 20/- to 10/- were given away, only eight of which were given to near relations.

The diary of Ralph Thoresby, the historian of Leeds, contains the following entry:—

"15 April, 1702. Afternoon at the funeral of my excellent and dear friend Dr. Thomas Gale, Dean of York, who was interred with great solemnity: lay in state: 200 rings (besides scarves to bearers and gloves to all) given in the room where I was, which yet would not contain the company." Mr. Crisp describes no less than 1,025 of these Memorial Rings, all of which are in his own collection. The earliest described is dated 1653, and the latest 1835.

The earlier specimens often have a skeleton (or skull and cross bones) and an hour glass carved on them; and all bear the name or initials of the deceased. In later times a fragment of the hair of the deceased person was often enclosed in the head of the ring. Memorial Rings were sometimes, made of silver, but were usually of gold of varying degrees of fineness. It was not till the middle of the last century that the custom of giving these rings gradually died out.

APPENDIX G. (See page 81).

VICARS OF ST. GILES'.

The Patent Rolls of 33 and 34 Edward III., record the appointment by the king of two different men to the Vicarage of St. Giles' within a few months.

10th March, 1358-9. "Presentation of John Prat, of Pydington to the Vicarage of St. Giles, Northampton (void

by the resignation of Richard Charles)—the living being in the King's gift by reason of the war with France." (Patent Roll, 33 Ed. III., pt. 1., m. 19).

28 May, 1360. Presentation of Geoffrey de la Vale of Aylesbury, to the Vicarage of St. Giles in the King's gift for the same reason. (Patent Roll 34 Ed. III., pt. 1, m. 11).

These entries (as often proves to be the case) evidently refer to two proposed exchanges of livings, neither of which came to anything. Richard Charles was still Vicar of St. Giles' at his death in 1361.

APPENDIX H. (*See page 189*).

GRANT OF ARMS TO CHRISTOPHER BROWNE, GENT., 1480.

A touz presens et advenir qui ces presentes lettres verront ou orront Jehan More autrement dit Norrey Roy d'Armes des parties du North de cestuy Royaume d'Angleterre salut et dilection avec humble recommandacion. Equite veult et faison ordonne que ces hommes vertueux et de noble courage seroient par leurs merites par renommee remuneres et non pas seulement leurs personnes en cest vie mortelle tant briefve et transitoire maiz apres eulx ceulz qui de leurs corps ystront et seront procrees seroient en toutes places de grant honneur perpetuellement devant autres reluisans par certaines ensaignes et demonstres de honneur et gentillesse cestassavoir de Blason, Heaulme et Tymbre affin que a leur exemple ultres plus sesforcent de perseverer augment vers leurs jours en fais d'armes et oeuvres vertueuse pour acquerir la renommee d'auncienne gentillesse en leur lignie et posterite. Et pour ce je Norrey Roy d'Armes dessusdit qui non pas seulement par commune renommee maiz aussy par le rapport et tesmoignage d'autres nobles hommes dignes de foy suy pour vray adverty et enforme (Sic !) Cristofer Brown de la Conte de Ruttell, Gentilhomme lequell a longemment poursuy le fait d'armes et tant en ce quen aultres ses affaires sest porte vaillaument et honorablement gouverne tellement qui a bien deservy et est digne que dores en avant perpetuellement luy et sa posterite seroient en toutes places honorables admiz renommées comtez

nombres recevez en nombre et en la compaigne des aultres anciens gentilz et nobles hommes. Et pour ce moy voyant toutes cestes choses ainsy noblement faites, il me convient accomplir sa requeste en cestuy cas comme droit et raison veult pour la remembrance dycelle sy gentelesse par la vertu de l'autorite et pouvoir annexe et atribuez a mon (*sic*) d'office de Roy d'Armes, Jay devise ordonne et assigne audit Cristofer Brown pour luy et sadite posterite le Blason, Heaulme, et Timbre en la maniere qui sensuit, cest assavoir d'argent et sable partie en bend troix mascles entrechanges : en son Heaulme la moitie d'une grue desploiant ses elles la queue nouee tenant ung escript en son bec 'pour aprendre a mourir' sycome la picture en la marge cy devant le demonstre : a avoir et tenir pour luy et sadite posterite et eulx en revestir a tous jours maiz. Entesmoign de ce je Norrey Roy d'Armes dessus nomme ay signe de ma main et seile de mon seel ces presentes. Fait et donne a Nothyngham le vingtesme jour de Jullet l'an de grace Mil. cccc. quatre vint.

Norrey Roy d'Armes.

TRANSLATION.

To all present and to come who shall see or hear these present letters, John More, otherwise called Norroy, King of Arms of the Northern parts of this realm of England, greeting, and diligence with humble recommendation. Equity demands, and fashion ordains that those men who are virtuous, and of noble courage, should be for their merits rewarded by renown, and not only their own persons in this mortal life so brief and transitory, but after them, those who shall issue from their body, and be begotten by them, should be in all places of great honour perpetually resplendent before others by certain signs and marks of honour and gentility, that is to say by Blason, Helm, and Crest, so that by their example others should endeavour themselves the more to persevere highly all their days in deeds of arms and virtuous works, to acquire the renown of ancient gentility for their lineage and posterity.

And for this cause, I, Norroy, King of Arms abovementioned, who not only by common rumour, but also by the report and

testimony of other noble men worthy of credit am truly advertised and informed that Christopher Brown, of the County of Rutland, Gentleman, who has long pursued deeds of arms and in this as in other his affairs has borne himself valiantly and with honourable governance as one who has deserved well, and is worthy that from now henceforward for ever, he and his posterity should be in all honourable places admitted, renowned, counted, numbered, and received among the number, and in the company of other ancient, gentle, and noble men. And for this cause I, seeing all these things so nobly done, am pleased to fulfil his request in this case as right and reason demands for the remembrance of this his gentility, [and] by virtue of the authority and power annexed and attributed to the dignity of my office of King of Arms, I have devised ordained, and assigned to the said Christopher Brown, for him and his said posterity, Blazon, Helm, and Crest in the manner following, to wit: Party per bend, argent and sable, three mascles counterchanged. On his helm, half a crane displaying its wings, the tail knotted, holding in its beak a writing 'To learn to die,' as the picture in the margin opposite shows, to have and to hold for him and his said posterity and for them to wear for ever.

In testimony whereof, I, Norroy, King of Arms, aforesaid have signed with my name, and sealed with my seal these presents. Done and granted at Nottingham, the twentieth day of July in the year of grace one thousand four hundred and eighty.

Norroy, King of Arms.

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